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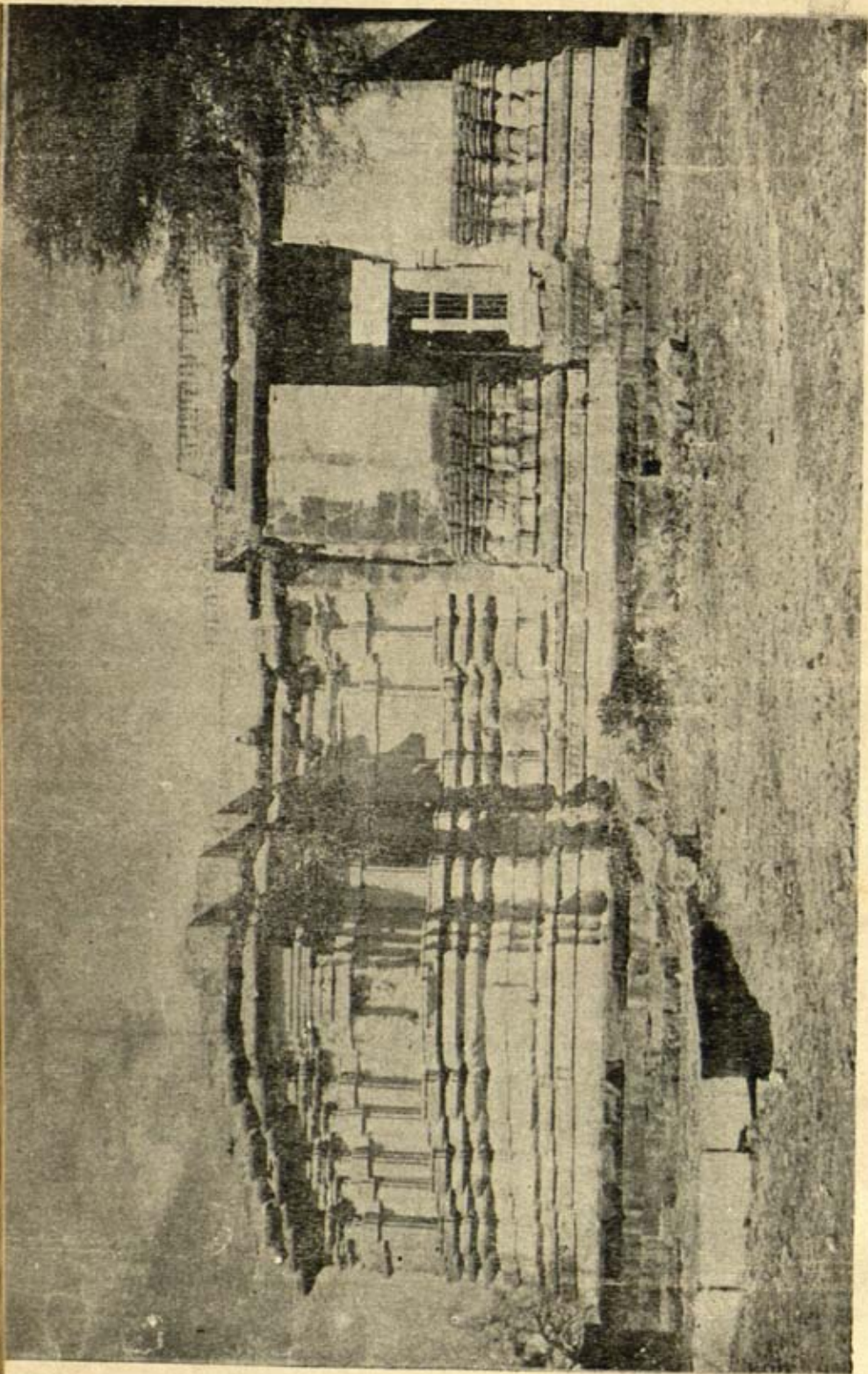
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शास्त्रिणा देवदत्तेन मुद्राप्यदं प्रकाश्यते ॥

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Rāmanāyaṇa Temple,
Popularly called Kholēśvara's Maṭha, Ambe Jogai

YĀDAVA INSCRIPTIONS FROM AMBE JOGAI

By

Dr. AJAY MITRA SHASTRI

**Reader in Ancient Indian History, Culture and Archaeology,
Nagpur University**

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होशियारपुरम्

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सर्वेधिकाराः पुरविताः

प्रथमं संस्करणम्, २०२६ वि.

प्रकाशकृत् — विश्वेश्वरानन्द-संस्कृत-भारतभारती-अनुशीलन-संस्थानम्,
पंजाब-विश्वविद्यालयः

(पत्रगृहम्) साधु-आश्रमः, होशियारपुरम् (पं०, भारतम्)

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P R E F A C E

The value of the four inscriptions studied and edited in the following pages for a proper understanding of the later Yādava history, particularly of the reign of Siṅghaṇa, the greatest member of the dynasty, can hardly be overestimated. Two of these epigraphs are edited here *with their facsimiles* for the first time. The Rāmanārāyaṇa Temple Inscription, though originally published with a photozincograph by G. Bühler, is included here for the sake of completeness, and a perusal will convince anyone that the present edition marks a considerable improvement over Bühler's. A glance at the monograph will highlight the wealth of historical information enshrined in these records.

The press copy of the work was ready as early as in March 1968, but owing to some circumstances beyond my control it could not see the light of the day earlier. It is reproduced in the following pages without any material change.

It is my pleasant duty to acknowledge gratefully the valuable help that I have received from various quarters in the production of the present work. The idea of editing these inscriptions anew was suggested and the estampages for this purpose were kindly supplied by the late Dr. Moreshwar G. Dikshit, Director of Archaeology, Government of Maharashtra; I remember him on this occasion. I am highly grateful to Mahāmahōpādhyāya Dr. V.V. Mirashi for checking the readings and offering some useful suggestions. I am greatly indebted to Acharya Dr. Vishva Bandhu, Director, Vishveshvaranand Institute of Sanskrit and Indological Studies, Panjab [University, Hoshiarpur, for including the monograph in the *Vishveshvaranand Indological Series*, and to Dr. K. V. Sarma, Reader in Sanskrit, Vishveshvaranand Institute, for taking keen personal interest in its publication. But for his valuable help it would not have been

possible to see it published so soon. My thanks are due to Shri S.K. Pande, photographer, Department of Ancient Indian History, Culture and Archaeology, Nagpur University, for preparing the photographs illustrating the work.

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Deptt. of Ancient Indian History,
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University of Nagpur,
Silver Jubilee of Indian Independence,
15th August, 1972.

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LIST OF ABBREVIATIONS

<i>ASWI</i>	<i>Archaeological Survey of Western India.</i>
<i>BG</i>	<i>Bombay Gazetteer.</i>
<i>DHNI</i>	<i>Dynastic History of Northern India</i> , by H. C. Ray.
<i>EH</i>	<i>Early History of the Deccan</i> , edited by G. Yazdani.
<i>EI</i>	<i>Epigraphia Indica.</i>
<i>GOS</i>	Gaekwad's Oriental Series.
<i>IA</i>	<i>Indian Antiquary.</i>
<i>JNSI</i>	<i>Journal of the Numismatic Society of India.</i>
<i>SMHD</i>	<i>Sources of the Mediaeval History of the Deccan (Dakṣiṇācya Madhyayugina Itihasaer Sadhanē).</i>

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 „ III. Yōgēśvarī Temple Inscription of Khōlēśvara, Ambe Jogai.
 „ IV. Rāmanārāyaṇa Temple Inscription of Lakṣmī, dated Śaka 1162, Ambe Jogai.

Note. The asterisk (*) and the floral mark (✽) occurring in the edition of the Inscriptions indicate the letters, words, figures and marks supplied by the editor.

INTRODUCTION

The stone-slabs bearing the four inscriptions edited hereunder are situated in the village Ambe, also known as Ambe Jogai, in the Bhir District of the Marathwada Division of the Maharashtra State. Three of these inscriptions were published with a Marathi introduction and rendering, but without facsimiles, by G. H. Khare in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-76. However, as these inscriptions were published only in Marathi, they were not accessible to the generality of historians¹, and as the facsimiles were not published, scholars interested in them were deprived of a means of checking the readings. It was, therefore, generally felt by historians that these records should be published with facsimiles and an exhaustive introduction in English discussing the historical information contained in them. Moreover, since the first publication of these epigraphs more than thirty-five years ago, much new material bearing on the Yadava history has come to light, which has rendered a re-appraisal of these inscriptions imperative. In view of these facts, these records are being edited here afresh from the excellent ink-impressions kindly supplied by the late Moreswar G. Dikshit, the then Director of Archaeology and Archives, Government of Maharashtra. The remaining fourth inscription was edited with facsimile and an English introduction and translation by G. Bühler in James Burgess's *Report on the antiquities in the Bidar and Aurangabad districts*.² But he had left many a lacuna

1. Except for the late A. S. Altekar (*Early history of the Deccan*—hereinafter referred to as *EHD*—Part VIII, Ch. II), no historian has utilised these inscriptions. E.g., H. C. Ray, *Dynastic history of Northern India*, II, Chs. XIV-XV; A.K. Majumdar, *Chaulukyas of Gujarat* (Bombay, 1956), Ch. IX,

2. *Archaeological Survey of Western India, (ASWI)*, Vol. III. Having been known for a long time, this record has been utilised by historians like Bhandarkar, Ray, Altekar and Majumdar.

in his reading of the inscription and quite a few of his readings, besides making no sense, are not borne out by the facsimile published with his article. I am, therefore, editing this inscription also from an estampage kindly placed at my disposal by the late M. G. Dikshit.

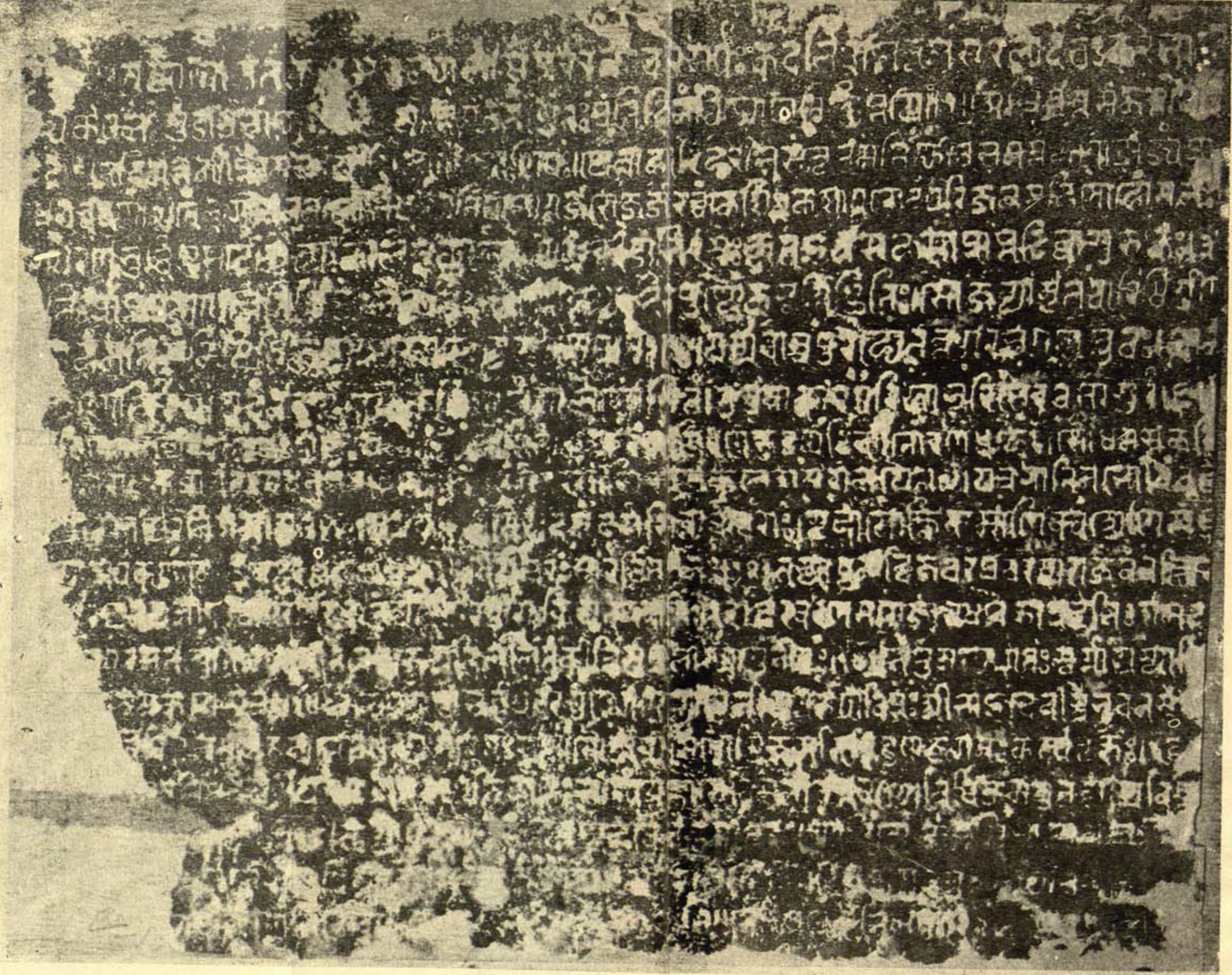


Plate I. A Fragmentary Inscription of Khōlēśvara. Ambe Jooai

I

A FRAGMENTARY INSCRIPTION OF KHĀLĒŚVARA FROM AMBE JOGAI

This inscription was first noticed briefly by G. H. Khare.¹ It is cut into a stone-slab built up in the wall of a little shrine to the south of the Mother-in-law's tank on the Māyāmōcana-tīrtha situated to the west of the temple of Jogeshwari at Ambe Jogai. Since the proper right portion of the slab is broken away, some letters in the beginning of all the lines are lost, and the lower part of the slab is buried underground, the later portion of the epigraph has also been irretrievably lost. The extant portion of the inscription has twenty lines² comprising the first twenty-one verses and the beginning of verse 22 of the Yōgēśvari temple inscription edited below as No. III. Many of these stanzas are also found in the Sakalēśvara temple inscription (No. II). As the latter portion of the inscription is no longer extant, it is not possible to ascertain its object. It is possible that the lost portion might have contained some additional information about Khālēśvara and that the composer of its formal portion might have been different from those of the other records under study.³ But all this is but a conjecture.

As stated above, the extant portion of the inscription is literally identical with vv. 1-21 of No. III and, consequently, does not make any new addition to our knowledge of the Yādava history. But a few

1. *Sources of the mediaeval history of the Deccan* (hereinafter referred to as *SMHD*), p. 55.

2. Khare, however, states that the portion of the inscription after line 16 is buried. But the set of estampages before me clearly shows 20 lines.

3. Twenty-one stanzas of the extant portion of this epigraph being identical with those of No. III, it appears very likely that both were composed by the same author.

interesting points about it may be noted. The lines in this inscription contained a comparatively smaller number of letters than those in No. III. This is obvious from the fact that whereas in No. III the first twenty-one verses are accommodated in only 19 lines, they cover 20 lines in the present inscription. As in No. III, the stanzas are numbered. The serial numbers of the verses are sometimes flanked by two vertical lines (*donḍas*) on either side and sometimes by a single line. In the opening line, the *prsthāmātrās* are not used at all, while they are invariably employed in all the subsequent lines. Although the text of the preserved portion of the epigraph is the same as that of No. III, some of the names and words are differently spelt. Thus in verse 2, the name of the reigning Yādava emperor is given as *Siṃhaṇa* as against *Siṃghaṇa* in No. III.¹ In the words *gurjārō* and *jarjaratvam* in line 4, the letter *j* is not duplicated as against the corresponding portion of No. III where it is duplicated. The concluding word of verse 3 is clearly spelt as *turuskah* in the present record in place of *turukkah* in No. III. In line 6, between *mūrti°* and *°schitiḥ*, there is no *visarga* in the present inscription as in the corresponding portion of the other record. Many other instances of such minor differences can be cited, but there is no use multiplying them here.

As will be shown in the sequel, the Yōgēśvarī temple inscription (No. III) is later than the Sakalēśvara temple inscription (No. II). And, as the extant portion of the present inscription is identical with the corresponding portion of No. III, the two inscriptions appear to be either contemporary with or not far removed from each other in point of time. Therefore, from the chronological point of view, it would have been in the fitness of things to group the present inscription as No. II or III. But as Khare has placed it first in his edition of the inscriptions, that serial number is retained here for convenience of reference.

1. This is the form of the name found in No. II also.

[The page contains dense handwritten text in Devanagari script, which is heavily obscured by dark stains and damage. The text is arranged in approximately 10 horizontal lines across the page.]

II

THE SAKALĒŚVARA TEMPLE INSCRIPTION OF KHOLĒŚVARA, ŚAKA 1150

The epigraph, as stated above, was first brought to light by G.H. Khare who published it with a Marathi introduction and a free rendering in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-68. The Marathi portion of the inscription was re-edited by M. G. Dikshit first in the *Bhārata Itihāsa Samśōdhaka Maṇḍala Quarterly*, Vol. XXX, Parts 1-2, Suppl., p. 5, and later in the *Marāṭhī Samśōdhana Patrikā*, Vol. IX, Part 1, pp. 23-30. It has been recently dealt with in detail by S.G. Tulpule in his *Prācīna Marāṭhī kōṛīva lēkha*,¹ No. 23, pp. 118-23. It is edited here anew from a fresh estampage which I owe to the kindness of M.G. Dikshit.

The stone-slab bearing this record rests at present against a wall in the garden of Bansilal Marwadi outside the village of Ambe in the Mominabad Taluk of the Bhir District, Maharashtra State. But as indicated by the inscription itself, the slab must have originally belonged to the Sakalēśvara temple which is situated about two miles to the north-west of Ambe. According to Khare's information, it was brought to its present place by an English army officer. The inscription covers a space measuring 3'9" x 2'6". There are altogether forty-seven lines of writing. As the upper portion of the slab on the right side is broken away, the concluding portion of the first twelve lines is lost, the number of the *akṣaras* thus lost in each line varying from 12 to 2 in a diminishing order. But this loss is not irretrievable as the missing letters can be restored with the help of the Yōgēśvarī temple inscription, also found at the same place. Each line contains forty-seven to fifty-seven *akṣaras* except the last one which has only twenty-five letters. Each *akṣara* covers a space of about $\frac{1}{4}$ " broad and $\frac{1}{2}$ " high. Even though a few letters here and there have become illegible owing to the inscription having been exposed to the

1. Poona, 1963.

inclemency of the weather for several centuries, the record is, on the whole, in a fairly good state of preservation.

The characters are of the Nāgarī alphabet regular to the period to which the epigraph refers itself. The letters are generally well formed and do not present much difficulty in decipherment. The medial *u* turns normally to the left, but we have one example where it turns to the right (°*dadbhuta*°). The *prsthamaṭrās* are employed throughout the record, though occasionally this rule is not observed as in *namō*, line 11, *yēnā*°, 13, *likhyatē*, 135. Sometimes, in one and the same word, once the *prsthamaṭrā* is used to denote the medial *ē*, while the second medial *ē* is denoted by a stroke above the letter, as in *tēluṅgikē*, 123.¹ Normally, the letters are carefully executed and they can be easily distinguished from one another. But often this distinction is not maintained and a confusion is likely to result if one does not take the context into account. For instance, there is not much difference between *v* and *c*, as in °*vicāra*° 111. Sometimes *v* and *b* are clearly distinguished, the latter having a notch or a cross-bar in its loop, as in °*balō*, 14 (notch), and *Nimbādēva*°, 116 (cross-bar); in the Marathi portion, *b* is formed with a complete cross-bar, e.g., °*bāū*°, 135. *Āmbē*°, 136; but sometimes this distinction is not clear, cf. °*vimala*° and °*buddhiḥ* in 112. In many a place *t*, *n* and *bh* are similarly formed and, but for the context, cannot be distinguished from one another, cf. °*syōnnata*, 11, *yēnā*°, 13, and *bhuyad*, 112. Likewise, *s* and *m* have often the same form, as in *sanastam*, 13. In *dha*, the *akṣara* and the medial sign for *a* are joined by a horizontal line.² In writing *ṇṇ*, the second member is added below the first, as in °*varṇṇana*, 117, and *raṇṇrṇṇava*°, 132.³ Two (sometimes only one) *daṇḍas* are employed as the punctuation mark at the end of verses and verse-halves as also of sentences in the prose portion.

The language of the inscription is Sanskrit except for lines 35-41 and 46-47 which are in what the author styles as *Maharāṣṭra-bhāṣa*. The Sanskrit portion is partly in verse and partly in prose. The

1. Also cf., *tēluṅgō*, 14, where the medial *ē* is denoted by a top-stroke, while a *prsthamaṭrā* is employed in writing the medial *ō*.

2. So also in *dhō* and *dhau*.

3. As will be shown in the sequel, a different method is adopted in No. IV.

stanzas, which are composed in a variety of metres, are beautiful and, from a literary standpoint, are of a considerably high standard. There are altogether twenty-seven verses. The first twenty-three stanzas, which are in the nature of a *praśasti*, are not numbered, while the remaining four verses following the Marathi portion are numbered independently.¹

As regards orthography, the following points may be noted. Both *jihvāmuliya* (l 1) and *upadhmaniya* (l 2) are sparingly employed. The consonant following *r* is sometimes duplicated, e.g., *sarppa°*, l 1, *°kirtti°*, l 3, *°murti*, l 6; but this rule is more often violated than followed, e.g., *gurjarō* and *jarjaratvaṃ*, l 4, *°rviśva°* and *°rguṇa°*, l 6. The subscribed *th* is formed like *ch*. An *anusvāra* is invariably employed in place of final *m*. As noted above, there is a confusion between *v* and *b*; in some places, *b* is used for *v*, as in *bipulaṃ*, l 21. It is interesting to note that *ri* is never used for *ṛ*, as in so many contemporary records.

The Marathi portion is also important as it furnishes us with a specimen of pre-Jñānēśvara Marathi prose. Although it is styled *Mahāraṣṭra-bhaṣā*, there is in it a good deal of admixture of Sanskrit, and expressions like *nāma grānō dattaḥ* and *tatha Āmrapurē*, l 36, form part of it. Among other interesting features, mention may be made of *u*-ending of masculine and neuter nominative singular forms, as in *desu*, l 36, *kāmatu*, ll 39 and 40, *saku*, l 45, etc.² Interesting from lexicographical point of view are the words like *baila*, *aḍu*, *sumka* and *kāmata* which are either borrowed or adapted from Kanarese.³

Line 45 gives the date as Śaka 1150 (in figures only), the cyclic year being Sarvadhārin. No other details are given. But the date is regular as the cyclic year Sarvadhārin actually fell in expired Śaka 1150 (1151 current), corresponding to A.D. 1228-29.⁴ The inscription refers itself to the time of the great Yādava king Siṅghaṇa and his general Kholēśvara. The object of the epigraph is to record certain grants made by Kholēśvara in favour of the god Sakalēśvara.

1. I.e., 1, 2, 3 and 4 and not 24, 25, 26 and 27.

2. For the linguistic peculiarities of the Marathi portion, vide S.G. Tulpule, *Pracīna Marāṭhi kōṭiya lekha*, pp. 119-20.

3. For a discussion on these words, see M. G. Dikshit, *op. cit.*, pp. 26-28.

4. L. D. Swamikannu Pillai, *An Indian ephemeris*, Vol. IV, p. 58.

The inscription opens with a benedictory stanza invoking the blessings of the elephant-headed god, *i. e.*, (Gaṇeśa). The next two verses enumerate the more important military exploits of the reigning Yādava king Siṅghaṇa (vv. 2-3). Then follows a detailed description of the personal qualities and military achievements of his general Kholēśvara. This description is partly in verse (vv. 4-23) and partly in prose (ll 24-34). The prose portion gives us a catalogue of the *virudas*¹ assumed by Kholēśvara, giving us an insight into his conquests and qualities of character. Lines 35-41 give an account of the various grants made by Kholēśvara for the enjoyment (*viśeṣa-bhōgāya*) of the god Sakalēśvara from time to time. Verses 24-26 are of an imprecatory character enumerating the calamities that would befall a sinner who obstructed or revoked the grants. The next verse (27) exhorts the future rulers of his own family as also those of other families to continue the grants. Then follows the date as specified above and the information about the writer and the engraver of the record (ll 45-47) and some auspicious formulas.

The inscription was written by one Rāma, the *paṇḍita*-in-charge of the Records Office (*śrīkaraṇa-paṇḍita*).² The arrangement for engraving it on the stone slab was made by one Nāaikya, son of Sarēsa (Sarvēśa), a servant (*sānūnugu*) of Mēdipau and Ādhivāṇiya.³ We are told that the whole record was first written out on a *bhurjapatra* (*bhurju*) and then engraved (*kamḍarīli*), from the beginning to the end, on the slab. This statement is interesting inasmuch as it gives us information about the mechanical processes involved in the execution of an inscription: first it was written out on *bhurjapatra* and then

1. Called *nāmāvali* (l 25) or *rajaṇali* (l 33).

2. Tulpule, (*op. cit.*, p. 122), gives the name of the writer as Śrīkaraṇa Paṇḍitasuta; but the relevant reading appears to be *paṇḍita Rāmēṇa* and not *paṇḍita-sutēṇa* as suggested by Tulpule (pp. 121, 123).

3. Tulpule describes Sarēsa as the follower or servant of śrī-Svasti, śrī-Mēdipau and Ādhivāṇi (p. 121). But this does not appear to be correct. The expression *śrī svasti śrī* appears to be part of the preceding auspicious formula. This is also supported by another consideration. If we accept Tulpule's view, it would be difficult to explain why the honorific *śrī* is employed only for Svasti and Mēdipau and why Ādhivāṇi is excluded from this privilege, while the relationship of all the three to Nāaikya was the same.

engraved on stone or metal as the case may be. Unfortunately, we have no information about the author.¹

The grants made by Khōlēśvara to the Sakalēśvara temple, which are recorded in Marathi, include the following : the village Laghu-Bāūci in Āmrādēśa ; many sources of income (*baumūlika*)² created at the royal residences or military cantonments in every village in the four *dēśas*, viz., Āmbēdēśa, Kējādēśa, Ausadēśa and Udagiri (*dēśa*); one gold coin and a flower-basket from each of the markets³ and residential wards at Āmrapura ; *cautha* measures of food grains and 1/4th cowrie shell in lieu of gold⁴ from each of the four garrisons in the four *dēśas*, every month, for the maintenance of the free feeding houses (*sattras*) for the priests ; one cowrie to meet the expense of betel leaves for the god ; 1/8th (evidently of the produce) from the land, even if it was meant for the cultivation of the *puṇḍra* variety of cane,⁵ as a *sarva-namasya* (tax-free) gift ; 3 *maḷas*⁶ near the tank at the village Bilvapāli and 1 from the unclaimed land near the village ; 1 *maḷa* in the village Rāhaṭavaṇḍī ;⁷ 1 *maḷa* near the temple ; another *maḷa* to its east ; thus all-told 7 *maḷas* ; four-stringed flower garland from every flower-vendress in the market ; 6 oil-mills for oil, 1 *kāmata*⁸ to the south of Āmbē and another to

1. Tulpule thinks that Śrīkaraṇa Paṇḍitasuta was the author of the record (*op. cit.*, p. 122). But this does not appear to be correct. Firstly, as we have seen above, the correct reading should be *Rāmēṇa*. The reading *sutēṇa* proposed by Tulpule is grammatically incorrect. Secondly, in epigraphic records a distinction is made between the writer (*lekhaka*) and the author, the duty of the former being of a mechanical nature, viz., writing the record given to him for the guidance of the scribe. Often he wrote the record on the stone or plate itself. *Vide* D.C. Sircar, *Indian epigraphical glossary* (Delhi, 1966), p. 171, under *lekhaka* and *likhita*.

2. From Sanskrit *bahumūlika*. Dikshit (*op. cit.*, p. 25) reads it as *ghauḍa-lika* and takes it to mean a tax on horses.

3. *Haṭavaṇḍī*. As pointed out by Dikshit (*ibid.*), it may refer to markets held on certain days.

4. *I.e.*, tax in coins. Tulpule (*op. cit.*, p. 120) reads *saṇa* (festival) in place of *svaṇa*.

5. The *puṇḍra* variety of sugarcane is still grown in Maharashtra.

6. Field where fruit-trees are grown.

7. As suggested by Dikshit (*op. cit.*, p. 26), it may also denote a place where the Persian wheel was employed to draw water.

8. *I.e.*, field cultivated by employing labour.

its east ; 1 *cautha* for the salt, from the village Sāya ; 5 areca nuts on the transaction of every gold coin called *asu* ;¹ 1 *āḍu*² after every *asu* at Mōrivāva ; 1 bundle on the sale of dry fodder and grass ; on the betel leaves sold by weight or in lump, 25 leaves, while on those sold by auction, 12 leaves ;³ a cess named *sunika* on vegetable-vendors and fruits ; 1 *kāmata* each in the villages Cāṭusa, Āḍasa and Javalagāva ; a *maḷa* and a field in Sālivāva.⁴

The epigraph affords us a wealth of historical information about the Yādava king Siṅghaṇa and his generalissimo Khōlēśvara which we may now proceed to study. Siṅghaṇa, we are told, had destroyed the multitude of all his enemies and his spotless fame had reached the very ends of the quarters. As regards his specific military achievements, it is said that he captured in a moment the whole of the extensive kingdom of Arjuna, which was very prosperous and rich in horses and elephants, and destroyed Dhārā, the ornament of the earth, caused the death of Tēluṅga, split up the powerful Gurjara, drove Kēśi to such a state of helplessness that he started plucking out his hair, compelled the Hōsala (Hōysala) king, together with his retinue, to take shelter in the water of a pool, drove the Cōḍa to the sea, caused the death of Subhaṇa on the battle-field, repulsed the Gauḍa in a play as it were and drove away the Turuṣka to the quarters (vv. 2-3). These two stanzas eulogising the conquests of Siṅghaṇa are reproduced verbatim in inscriptions I and III edited in these pages.⁵

That Arjuna was defeated by Siṅghaṇa is known to us from several Yādava records.⁶ Fleet was inclined to identify king Arjuna

1. For references to *asu* in Mahānubhāve literature, vide Dikshit, *op. cit.*, p. 27.

2. A copper coin of small value.

3. Tulpule reads 12 in the text, but gives the figure as 10 while giving the rendering of the Marathi portion. Vide Tulpule, *op. cit.*, pp. 123, 121.

4. In dealing with the Marathi portion I have derived great help from the learned writings of Dikshit and Tulpule.

5. These verses, as stated earlier, are partially damaged in the present inscription. They are restored here with the help of No. III.

6. Bahal inscription of Siṅghaṇa, verse 14, *EI*, III, p. 113 ; Madanpur inscription of Kanhara, verse, 10, *ibid.*, XIX, p. 22 ; Purushottampurī pls. of Rāmacandra, verse 4, *ibid.*, XXV, p. 209 ; Paithan pls. of Rāmacandra, *IA*, XIV, p. 314. The *Raja-prastāvi* of Hēmadri's *Vrata-khaṇḍa* (Collected works of Sir R.G. Bhandarkar, III, p. 195, verse 43) avers that Siṅghaṇa killed king Arjuna.

with Arjunadēva, the Vāghēla chief of Anhilwad. He overcame the chronological incongruity that the Vāghēla Arjunadēva ascended the throne after the reign of Siṅghaṇa had come to an end by assuming that the former might have held command under his father Visaladēva (A. D. 1243-44 to 1261-62) and so have been a contemporary of Siṅghaṇa.¹ R. G. Bhandarkar, on the other hand, regarded him as identical with Arjunavarmadēva, the Paramāra king of Mālava.² The present inscription settles this point beyond doubt as it associates Arjuna with Dhārā, the Paramāra capital, which is said to have been stormed by Siṅghaṇa. The Uddari stone inscription also describes Siṅghaṇa as a lion in curbing the pride of the rutting elephant, that is, Arjuna, the king of Mālava.³ That Siṅghaṇa seized the king of Dhārā is also averred by Hēmārdi.⁴

The statement that Siṅghaṇa killed Subhaṭa in the battlefield is important inasmuch as this exploit is not known from any other source so far. This prince may be easily identified with the Paramāra ruler Subhaṭavarman, father of Arjunavarman. It is interesting to note in this connection that in the Mungoli Inscription,⁵ Siṅghaṇa's father Jaitugi, is credited with defeating, among others, the king of Mālava, who could be none else than Subhaṭavarman. It is quite likely, therefore, that Siṅghaṇa may have accompanied his father on his Mālava expedition or that the latter may have entrusted the Mālava campaign to his able son Siṅghaṇa. We have no means to judge the veracity of the claim that Subhaṭavarman met his doom at the hands of Siṅghaṇa.

The Tēluṅga (Andhra) contemporary of Siṅghaṇa was undoubtedly the Kākatiya king Gaṇapatidēva (A.D. 1198-99 to 1261-62). Like our

Though there is no independent evidence in support of this claim, Altekar accepts it as probable (*EHD*, p. 534). The *Suktimuktāvali* of Jalhaṇa (vv. 16-20, cited in *ibid.*, p. 150, fn. 6) states that Siṃha uprooted Arjuna because of the training in the science of elephants (*gaja-śikṣā*) he had received from Janārdana.

1. *BG*, Vol. I, p. 525, fn. 4.

2. *Early history of the Deccan (Collected Works of Sir R.G. Bhandarkar, Vol. III)*, p. 150.

3. *Arjuna-Mālavi-kṣitipati-mattanaṭaṅga-mada-dalana-pañcānana. Mysore Archaeological Survey Report, 1929*, p. 143.

4. Bhandarkar, *op. cit.*, p. 195. v. 44.

5. *EI*, V, p. 33.

inscription, some other Yādava records also style Siṅghaṇa as the uprooter of the water-lily that was the head of the Tēlaṅga king.¹ But Mahādēva is also credited with the same achievement.² It is doubtful, therefore, if Siṅghaṇa actually killed the contemporary Kākattva king whom he had himself released and reinstated on his ancestral throne. It is probable, however, that he participated in the battle in which his father Jaitugi had had killed Gaṇapati's uncle Rudra³ or his father Mahādēva.⁴ In view of more than one king laying claim to the same achievement it is equally likely that Siṅghaṇa and Mahādēva inherited this title from Jaitugi.

Siṅghaṇa sent a number of expeditions against Gujarat and Lāṭa, and, but for the last one, all of them were crowned with brilliant success. In one of these expeditions aimed against Lāṭa, the Cāhamāna ruling chief Siṃha⁵ and his brother Sindhurāja breathed their last and the latter's son Saṅgrāmasiṃha, also known as Śaṅkha, was taken prisoner but later released by Siṅghaṇa, as we learn from the Gujarat chronicles.⁶ The death of the Lāṭa chief Siṃha⁷ in the battlefield is also referred to in the present inscription (II. 30-31).⁸ On another occasion, Śaṅkha besought the help of Siṅghaṇa in recovering Cambay which Viradhavalā, son of Lavaṇaprasāda, had forcibly occupied. Simultaneously, the Paramāra king Dēvapāla also marched against Gujarat to help his Cāhamāna feudatory in regaining Cambay. The Yādava forces crossed the Tapti and the people were panicky.⁹ Lavaṇaprasāda,

1. Uddari stone inscription, *Mysore Archaeological Survey Report*, 1929, p. 142.

2. Sangur inscription of Mahādēvarāya, *EI* XXIII, p. 194.

3. *Rāja-pradasti*, *op. cit.*, v. 41, p. 195.

4. Yenamadala inscription of Gaṇapāmba, *EI*, III, v. 5, p. 97. Also *cf.*, *Siddhēvara-carita*, p. 112; *Pratāpa-carita*, p. 30.

5. It is not improbable that Siṃha belonged to the same Cāhamāna family of which six members are known to have ruled over Lāṭa from the Hansot pls. of Bhartṛvaḍḍha, V.S. 813, *EI*, XII, p. 197.

6. *Hamīramadamardana* (GOS No. X), Act II, p. 17; *Vasanta-vilāsa* (GOS No. VII), Canto V, v. 42.

7. The name is given as Sihaḍi in the present inscription.

8. Verse 36 of the next inscription also refers to the beheading of the king of Bhṛgukaccha.

9. *Vasanta-vilāsa*, Introduction, p. ix; *Hamīramadamardana*, Introduction, p. v; *Kīrti-kaumudī*, Canto IV, vv. 43-63.

minister and *de facto* ruler under Bhīma II, retrieved the situation through a clever strategem which split up the members of the confederacy and entered into an alliance with Siṅghaṇa, as we learn from the *Lākha-paddhati*.¹ As we shall presently see, the defeat of Dēva-pāla is also mentioned in our record. On both these occasions, the Yādava forces seem to have been led by the Brāhmaṇa general Khōlēśvara. On yet another occasion, however, the Yādava forces, led by Khōlēśvara's son Rāma, were routed by the Yāghela chief viśala-dēva, a fact admitted by the Yādavas themselves.²

King Kēśi, with whom Siṅghaṇa came into conflict, has not been satisfactorily identified so far. In all probability, he is identical with Jayakēśin III, the Kadamba king of Goa, who ruled from A. D. 1187-88 to 1215 or 1217.³ In his war with Jayakēśin, Siṅghaṇa seems to have received valuable help from his feudatory Candradēva who is known to have been flourishing in A. D. 1250. In the Tasgaon plates of Yādava Kṛṣṇa, dated Śaka 1172 (A. D. 1250), he is said to have addressed the enemies of the Yādavas variously. He addressed Jayakēśin as follows: "O Lord, if you are Jayakēśin, the king of the sea, then drive the group of horses."⁴

The Hōysala antagonist of Siṅghaṇa was Ballāla II. Shortly after his accession, Siṅghaṇa concentrated his attention on preparing to avenge the disastrous defeat inflicted by the Hōysala king Ballāla on Bhīllama V in the battle of Soratur. By a series of expeditions Siṅghaṇa brought a large portion of the Hōysala kingdom comprising Bellary, Anantapur, Chitaldrug and Shimoga districts under his control, and it continued to be governed by the Yādavas throughout the thirteenth century as indicated by a large number of Yādava inscriptions found there.⁵

1. Bhandarkar, *op. cit.*, p. 153. fn. 3: *Hammīramadamardana*, Introduction, pp. viii-ix; H. C. Ray, *DHNI*, II, pp. 1024-25.

2. See *infra* No. IV. For details of Siṅghaṇa's campaigns against Gujarat, *vide* Altekar in *EHD*, pp. 533, 537, 539; *The Struggle for Empire*, pp. 189-91.

3. The regnal period of Jayakēśin III is variously given by historians. Thus, Fleet assigned him to the period A. D. 1187-88 to 1210-11 (*BG*, I, ii, p. 571). Moraes says that he ruled up to A. D. 1216, (*Kadamba-kula*, p. 167). A. D. 1215 or 1217 is given as the lower limit of his reign in that *Annual Report of South Indian Epigraphy for 1925-26*. App. C, Nos. 437, 439 and App. E, p. 83.

4. *EI*, XXVII, v. 19, p. 214.

5. *EHD*, p. 532.

The Cōḷa contemporaries of Siṅghaṇa were Kulōttuṅga III (A.D. 1178-1216), Rājarāja III (A.D. 1216-1246) and Rājendra III (A.D. 1246-1279). In the present state of our knowledge, however, there is nothing to substantiate the claim of Siṅghaṇa to have won a victory over any of the Cōḷa kings.

His claim to success against the Gauḍa king and the Muslims does not fare better. According to the Patna inscription, a lesser general of Siṅghaṇa had defeated a Muslim ruler.¹ As suggested by Altekar,² it is not unlikely that in the course of his expeditions in Gujarat and Malwa, Siṅghaṇa may have been involved in some border skirmishes with the Muslims.

We may now pass on to the information supplied by our inscription about Siṅghaṇa's general (*sainyādhipati*) Khōlēśvara, also called Khlēśa, (v. 15) and Khōlladēva (v. 9), and styled 'king', *kṣmāpati* (vv. 4, 8). The inscription supplies details about his descent both on his mother's and father's side. On his father's side the descent is traced to the sage Mudgala who was ever engrossed in meditating on Lord Śiva. On the mother's side the descent is derived from the sage Kaśyapa. In other words, Mudgala was his own *gōtra*, while the *gōtra* of his mother's family was Kaśyapa. The descent on both the sides may be given in a tabular form as follows :

<i>On father's side</i>	<i>On mother's side</i>
Mudgala	Kaśyapa
⋮	⋮
Bhāidēva	Gōvinda
Svamidēva	Vāsudēva
Trivikrama	Nimbādēva
	Candra
KHŌLĒŚVARA	

Only vague praise is bestowed upon Khōlēśvara's ancestors. The only interesting details that can be gleaned about them are as

1. *EI*, I, pp. 340-41.

2. *EHD*, p. 540.

follows : Bhāidēva is said to have performed some sacrifices (v. 6). Svāmīdēva was a patron of scholars (v. 6). We are told that the whole of the *agrahāra*¹ of Umbarapaṅktika was sanctified by the birth of Trivikrama (v. 8). This shows that Umbarapaṅktika was probably the home town of Khōlēśvara.

Next, as regards his mother's descent. Gōvinda is said to be the foremost among good kings (*kalyāṇa-bhūbhuj*, v. 11). Vāsudeva was always absorbed in worshipping Vāsudēva, i.e., he was a Vaiṣṇava (v. 12). Nimbādēva is described as a veritable wish-fulfilling tree to the supplicants and a lion to the elephants that were his enemies (v. 13).

Although Nimbādēva is described as verily the moon to the water-lilies that were the Brāhmaṇas (v. 13), the very tone of the description leaves no room for doubt that Khōlēśvara's mother hailed from a ruling family. As we have already seen, Gōvinda is clearly described as a king (*bhūbhuj*). On the other hand, Khōlēśvara's ancestors do not seem to have had any pretension to royal power; none of them had either a regal title or a military achievement to his credit. They took pride in performing Vedic sacrifices and enjoying *agraharas*. Khōlēśvara was probably the first member of the family to exchange the hereditary priestly profession for a military career, and by dint of his own ability, he attained the status of a great general and a feudatory chief.

Khōlēśvara is naturally described in most glowing terms. Thus, he is said to have been an abode of fame, an adornment of the universe, of sharp, pure intellect, an ocean of nectar that is gentility, a treasure of virtues, terrible in fierce war, sacredness incarnate, risen to a high position by his prowess, endowed with unrivalled valour, foremost among those whose speech was purified by a sense of propriety, character and discretion, another Viśvāmitra as it were, capable to create another set of the three worlds, equal to Agastya in drinking the ocean, viz., all his enemies, successful allround, of handsome form, respected throughout the world, so on and so forth (vv. 4, 8-9).

Besides this general description we also get glimpses of the brilliant military career of Khōlēśvara. The Gurjaras, it is said, were destroyed by him with his fierce sword on the other bank of

1. I.e., a rent-free Brāhmaṇa village.

the river Mēkala-kanyakā (Narmadā) and were still crying together with the goblins or jackals (*phēra*), who had had evidently come there in search of flesh.¹ Khōlēśvara is further styled as extirpator of the stalk (*i. e.*, neck) of the lotus-head of the Gurjara king Sihaḍi (*Gurjjara-vara-Sihaḍi-śiṣa-kamala-mula-nāl-ōṣpāṇakara*, ll 30-31). The Yōgēśvari Temple inscription also contains this statement in somewhat different words: Having split up the Gurjaras and cut off the head of the lord of Bhṛgukaccha, Khōlēśvara planted a column of victory in the sea (v. 36). Sihaḍi is undoubtedly identical with the Cāhamāna chief Simha who was ruling over Lāṭa (central and southern Gujarat) with Bhṛgukaccha (modern Broach) as his headquarters. According to some scholars, he is probably identical with Sahajapāla as well as with the unnamed king of Lāṭa mentioned in the *Vasanta-vilāsa* and the *Kīrti-kaumudī* (VI. 57).² Although Simha is not mentioned by name in the *Vasanta-vilāsa* and the *Kīrti-kaumudī*, the *Hammīra-mada-mardana* informs us that he was a king of Lāṭa. The last-named play further tells us that when Simha's kingdom was invaded by the Yādava army his Mālava ally (the Paramāra king Dēvapāla) deserted him and, consequently, he was forced to seek the help of Viradhavala, son of Lavaṇaprasāda, the *de facto* ruler of the Caulukya kingdom during the reign of Bhīma II. The *Hammīra-mada-mardana* is reticent about the subsequent fate of Simha; but the evidence of our inscription enables us to conclude that Viradhavala probably did not come to the rescue of Simha who had proved his friendship to be untrustworthy by allowing his relations with the neighbouring powers, *viz.*, the Paramaras and the Caulukyās, to be determined by sheer opportunism, and that he lost his life in this encounter with the Yādavas. We learn from the *Hammīra-mada-mardana* that Simha's brother Sindhurāja also lost his life at the hands of the Yādavas and that his (Sindhurāja's) son Śaṅkha was imprisoned.³ The Yādava forces on this occasion were evidently led by Khōlēśvara who, being a resident of Vidarbha, was thoroughly acquainted with the terrain.

A.K. Majumdar identifies the Yādava adversary of Simha with Jaitugi, the father of Siṅghaṇa.⁴ But in view of the explicit assertion

1. This is the same as verse 25 of the next inscription.

2. A. K. Majumdar, *op. cit.*, p. 154.

3. *Hammīra-mada-mardana* (GOS, X), pp. 5, 17.

4. A.K. Majumdar, *op. cit.*, p. 154.

in our inscription that *Siṇaḍi* (*Siṁha*) was killed by *Khōlēśvara* who was a general of *Siṅghaṇa* there can be no doubt that the expedition against *Siṁha* was sent by *Siṅghaṇa* under the leadership of *Khōlēśvara*.

A. S. Altekar held the view that the defeat and death of *Siṁha* took place in c. A.D. 1222¹ or 1223.² But the available evidence merely indicates that the event must have taken place sometime before A.D. 1228, the date of the present inscription. This is in full conformity with the evidence furnished by the *Hammīra-mada-mardana*, the only work bearing on this question, which was composed sometime between A.D. 1220 and 1230. How long before this date the event took place cannot be determined in the present state of our knowledge.

In verse 22 *Khōlēśvara* is styled as the destroyer of the king of *Bhambhāgiri*, while a *virūda* in line 30 describes him as the forest-fire for setting ablaze the family of the *Ābhira* king *Lakṣmidēva*, the lord of *Bhambhāgiri*. Verse 35 of the next inscription also refers to the destruction by *Khōlēśvara* of the lord of *Bhambhādri*. He is evidently the same as *Lakṣmidhara*, the "lion of *Rambhāgiri*" who, according to *Hēmādri*, was killed by *Siṅghaṇa*.³ The *Uddari* stone inscription⁴ and the *Paithan*⁵ and *Puruṣōttamapurī*⁶ plates of *Rāmacandra* also refer to this feat which is, however, attributed to *Siṅghaṇa*. G. H. Khare suggested the identification of *Bhambhāgiri* with the village of *Bhāmbhori* in the *Ahmadnagar* District or *Rāja's Bhām* near *Yeotmal*.⁷ *Mirashi*, on the other hand, proposes to identify it with the hill near a ruined old town called *Bhāmer*, four miles to the south of *Nizampur* in the *Pimpalner taluka* of the *West Khandesh* District. It lies at the foot of a great fortified hill littered with many ruined gateways, gates, towers and also some old caves locally known as

1. *EHD*, p. 535, fn. 4.

2. *Ibid.*, p. 536.

3. *Bhandarkar*, *op. cit.*, p. 195, verse 44.

4. *Mysore Arch. Surv. Report for 1929*, p. 142 f.

5. *IA*, XIV.

6. *EI*, XXV, p. 209, v. 4.

7. *SMHD*, I, p. 60.

'Rāja's houses'.¹ The latter view appears to be more probable. Now, as we have seen above, Hēmādri, the Uddari stone inscription and the Paithan and Puruṣōttamapuri plates ascribe this achievement to Siṅghaṇa, whereas our inscription credits Khōlēśvara with this exploit. It is obvious, therefore, that the line of Lakṣmidēva was actually destroyed by Khōlēśvara on behalf of his overlord Siṅghaṇa.

In line 27 Khōlēśvara is styled as the master of the kingdom of Bhōjadēva, the Paramāra king of Cāhaṇḍa, while the next inscription (verse 30) avers that the angered Bhōjadēva, king of Cāmhada, who had mustered four-fold forces, was conquered by Khōlēśvara in the battle-field.² As suggested by Khare,³ Cāhaṇḍa (or Cāmhada), the headquarters of Paramāra Bhōjadēva, may be Chanda, the principal town of the district of that name in the Vidarbha Division of Maharashtra. In the colophon of a manuscript of the *Campu-Rāmāyaṇa* it is said to have been composed by one Bhōja, king of Vidarbha. Whether the two Bhōjas were identical cannot be determined. At least there is nothing to suggest that Bhōja, the author of the *Campu-Rāmāyaṇa*, was a Paramāra king. As the main Paramāra kingdom of Malwa was, at this time, ruled over by Dēvapāla, and not by the illustrious Bhōja, Khare is inclined to hold that Bhōja of our inscription, like Paramāra, was a family, not personal, name of the king and that Bhōja of Chanda had nothing to do with the Paramāra dynasty.⁴ But this goes squarely against the evidence of the present inscription which clearly states that Bhōjadēva hailed from the Paramāra line. There is also no doubt that Bhōjadēva in this case was a personal, not family, name. It is interesting to note in this connection that a stone inscription in the Bhadrānāga temple at Bhandak, 16 miles north-west of Chanda, records the installation of an image of Nāga Nārāyaṇa and the repairs to the temple in Śaka 1308 by a Paramāra.⁵ This shows that a branch of the Paramāra dynasty ruled in this region. It is not unlikely that Bhōja of our inscription belonged

1. *EI*, XXV, p. 203.

2. Both the spellings of the place name, Cāhaṇḍa and Cāmhada, appear to have been current. The first spelling is found in the present inscription and the second one in the next inscription.

3. *SMHD*, I, p. 59.

4. *Ibid.*

5. Hira Lal, *Inscriptions in the Central Provinces and Berar* (2nd edition, Nagpur 1932), No. 18, pp. 15-16.

to this dynasty. The Paramāra rule in this region was thus brought to an end, or at least temporarily eclipsed, by Siṅhaṇa's general Khōlēśvara.

In lines 27-8 Khōlēśvara is described as the very southern wind for subduing the haughtiness of the army of Hēmāḍi, King of Bāṇakhēṭi. Now, two kings bearing the name Hēmāḍri are known to us, viz., (i) Hēmāḍidēva of the Nikumbha family known from the undated Patna inscription as ruling in the Chalisgaon region of Khandesh,¹ and (ii) Hēmāḍridēva ruling at Tekkali (modern Barsi-Takli, Akola District) in Śaka 1098 (A. D. 1176).² Of these two chiefs of the name Hēmāḍri, the first was evidently a contemporary of and owed allegiance to Siṅhaṇa, for he is styled as "a lion to the elephants that were the enemies of the illustrious Siṅhaṇadēva."³ Khare has, therefore, indicated the possibility that this Hēmāḍri may have at first risen in rebellion against Siṅhaṇa early in the latter's reign but was defeated and compelled to acknowledge the suzerainty of the Yādava king by Khōlēśvara.⁴ There is nothing inherently improbable in this suggestion.

Mirashi, however, identifies our Hēmāḍri with the Hēmāḍridēva known from the Barsi-Takli inscription of Śaka 1098.⁵ He prefers to read *Paṇakhēṭiya* in place of *Bāṇakhēṭiya*⁶ and depending on Hēmāḍri's statement that the Yādava king Mallugi took a town named *Paṇakhēṭa* from his enemies and, while residing there, carried away by force the elephant force of the Utkala king, holds that *Paṇakhēṭa* captured by Mallugi and the place of that name where Hēmāḍri, said to have been defeated by Khōlēśvara, was ruling must have been situated somewhere to the east of Khandesh, possibly in Vīdarbha, and proposes to identify it with Patkhed, about four miles to the south-west of Barsi-Takli. He reconstructs the course of events as follows: Mallugi defeated the father or some elderly relative of Hēmāḍri of the Barsi-Takli inscription; while he was a mere boy, Hēmāḍri vanquished Rājula, son of Mallugi, who was advancing on

1. *EI*, I, pp. 338 ff.

2. *Ibid.*, XXI, pp. 128 ff. Hēmāḍri, minister of Yādava Rāmacandra and a famous Dharmaśāstra writer, is out of question in the present context.

3. *Śrīmat-Siṅhaṇadēva-vairi-karafi-kaṇṭhīravo ya-tkaraḥ*, *EI*, I, p. 342, verse 16.

4. *SMHD*, I, p. 59.

5. *EI*, XXI, pp. 128 ff.

6. *Bāṇatvṛṭṭiya* of Khare.

Ṭekkali with a large army; finally Khōlēśvara defeated him early in the reign of Siṅghaṇa.¹ There are, however, two main difficulties which come in the way of accepting Mirashi's view. Firstly, the reading of the place-name in our inscription is clearly Bāṇakhēṭṭi, and not Paṇakhēṭṭi as suggested by Mirashi.² Thus the very basis of the supposed connection between the capture of Paṇakhēṭṭa by Mallugi and the defeat of Hēmādri at the hands of Khōlēśvara disappears. The other stumbling block is the chronological consideration. In the Barsi-Takli inscription, Hēmādri is said to have vanquished Rājula, son of Mālugi. Even if this Mālugi is regarded as identical with the Yādava king Mallugi, as held by Mirashi, it may be reasonably assumed that his son Rājula must have attacked Hēmādri as his father's general. Now, the reign of Mallugi came to an end about A. D. 1160,³ while Siṅghaṇa, whose general Khōlēśvara is said to have defeated Hēmādi, ascended the throne in A. D. 1210. Thus, there is an interval of about fifty years between the end of Mallugi's reign and the commencement of Siṅghaṇa's, in other words between Hēmādri's victory over Rājula and his own supposed defeat at the hands of Khōlēśvara. Even otherwise, there is a gap of thirty-four years between the only known date of Hēmādri of the Barsi-Takli inscription and the earliest known date of Siṅghaṇa. Thus the whole reconstruction appears *a priori* improbable.⁴

Khōlēśvara is said to have put Rāmapāla to flight (I 28). The name of the country ruled over by Rāmapāla was given in the present inscription, but it has now become quite illegible. However, in the next inscription, which describes him as a very death to his foes, he is said to have been a king of Vārāṇasī (v. 32). From the manner of his description he appears to have been a powerful ruler. He is evidently identical with the *Kāśī-pati* (Lord of Kāśī) who, according to the Patna inscription, was defeated by Siṅghaṇa.⁵ No

1. *EI*, XXI, pp. 130-31.

2. My reading has been kindly checked by Prof. Mirashi himself.

3. *EHD*, p. 519.

4. The following points also deserve consideration in the present context : (i) Except phonetic similarity there is nothing to vouch for the identification of Mallugi and Mālugi; (ii) Mallugi is known to have had two sons, Amara-gāṅgeya and Karṇa; Rājula is not known as his son from any other source.

5. *EI*, I, pp. 341-42, v. 7.

chief of this name ruling over Vārāṇasī in the time of Siṅghaṇa is known from any other source. No doubt the Pāla king Rāmapāla had once ruled over Vārāṇasī, but he was dead some eighty years prior to Siṅghaṇa's accession. Moreover, Vārāṇasī was at this time, under Muslim rulers. It was, therefore, suggested by Altekar that after Vārāṇasī was occupied by the Muslims, the scions of the Hindu family ruling there might have escaped to Madhya Pradesh and carved out small principalities for themselves. They might have styled themselves as lords of Vārāṇasī¹ and occasionally come into conflict with Siṅghaṇa. The *prastikāra* may have given the name of this chief as Rāmapāla as he was aware of the rule of Rāmapāla at Vārāṇasī at one time.² While this explanation fails to carry conviction, no other conjecture on the question need be hazarded and the question must be left open for the present.

In line 29 Khōlēśvara is compared to Rāma in storming Lāṅkā that was the inaccessible fort of Toragala. This exploit of Khōlēśvara is also mentioned in the next inscription (v. 34) where the name of the fort is spelt as Toragalla which, we are told, had become unassailable even to arrogant rulers but was reduced by Khōlēśvara in no time. In view of the fact that the fort at Torgal, near Kolhapur, retained its importance even during the period of Muslim rule, its capture was indeed a great achievement of which a seasoned general could justifiably be proud.

Khōlēśvara is further described as a very hatchet to cut off the root that was the head of the powerful Nāgaṇa (l 30). Verse 33 of the following record also states that Khōlēśvara struck off Nāgaṇa's head in battle. This chief is not known from any other source.

Khōlēśvara is also compared to an eagle (*vainatēya*) in destroying the multitude of snakes, namely the confederacy of Vāvannadēśa (l 29). We know nothing about Vāvannadēśa.

Khōlēśvara also claims some success against the king of Kalinga (l 27). But as the reading of the relevant portion of the inscription is rather uncertain, the nature of this exploit cannot be determined.

1. Even as the Rāṣṭrakūṭas and the Yādavas styled themselves as the lords of Laṭṭalūra and Dvārakā respectively.

2. EHD, pp. 540-41.

As we shall see presently, Khōlēśvara probably led a campaign against Kōsala or Chhattisgarh region. It is not unlikely that in the course of this campaign he may have come into conflict with the Gaṅgas of Kalinga. Śiṅhaṇa's Eastern Gaṅga contemporaries were Rājarāja III, Anaṅgabhīma III and Narasiṃha I.¹

A *virūda* in line 31 describes Khōlēśvara as a very storm in destroying the forest that was the haughtiness of Dēvapāla, the powerful king of Dhārā. This Dēvapāla is undoubtedly the same as the Paramāra king of that name who succeeded Arjunavarman about 1217 A. D. Obviously, the traditional hostility between the Paramāras and the Yādavas continued in his reign. With the death of Arjunavarman, the Paramāra power was broken and all his successors were weak. It is quite likely that Khōlēśvara won an easy victory over Dēvapāla. It is likely that as a result of his defeat Dēvapāla lost the Nimad region to Śiṅhaṇa. This is suggested by the discovery of a hoard of twenty-four coins of Śiṅhaṇa in the village Kotha of the Harsud Tehsil, East Nimad District, Madhya Pradesh.² As we have already seen, on another occasion the Cāhamāna chief Śaṅkha induced Śiṅhaṇa and Dēvapāla to make a common cause against Lavaṇaprasāda. The allied forces advanced causing great consternation among the people of Gujarat. But Lavaṇaprasāda saved the situation by employing spies who created dissension between Dēvapāla and Śiṅhaṇa. A treaty of peace was concluded between Śiṅhaṇa and Lavaṇaprasāda about A. D. 1231. It is possible that being angered over the apparent deceit of Dēvapāla, Śiṅhaṇa may have attacked and defeated him. On this occasion the Yādava forces were led by Khōlēśvara, as we learn from the present inscription.

Khōlēśvara is styled as a great Varāha (Boar incarnation) in lifting up the earth and rescuing the army of a southern king who was submerged in the ocean of the armies of the Raṭṭa king Karuvēma (I 32). Depending on the analogy of the name Annavēma, Khare opines that Karuvēma must have been one of the Cōḷa kings of Kāñcī.³ But it is difficult to accept this suggestion in view of the

1. *The struggle for empire*, pp. 207-8.

2. *JNSI*, XXVIII (ii), pp. 214-15.

3. *SMHD*, I, p. 61.

fact that Karuvēma is said to have been a Raṭṭa chief, while Annavema and others of his family are never called Raṭṭa. Unfortunately, no king named Karuvēma is known from any other source. But two Raṭṭa lines are known to have been ruling in the Belgaum District of Mysore. One of them ruled from Saundatti and the other ruled over the Kuṇḍi country with Vēṇugrāma (Modern Belgaum) as its capital. Kārttavīrya IV, the Raṭṭa chief of Vēṇugrāma, is known to have submitted to Siṅghaṇa.¹ The last known member of this family was Lakṣmīdēva II and his latest known date is A.D. 1228. Shortly afterwards, the Raṭṭa family was dispossessed of its kingdom which was placed under the charge of Siṅghaṇa's victorious general Bicaṇa.² Raṭṭapati Karuvēma appears to have belonged to this family. It is also not impossible that Karuvēma was a nickname of either Kārttavīrya IV or Lakṣmīdēva II. In the absence of definite evidence, it is not possible to say anything more about the course of events leading to this conflict.

The recently discovered Ardhapur stone inscription, dated Śaka 1111 (=A. D. 1190), has brought to light another line of Raṭṭa chiefs ruling in the Parbhani region as feudatories of the Yādavas.³ The inscription refers to three generations of the Raṭṭa chiefs and describes last of them, Ballāla, as the 'stabiliser of the Yādava kings'. Nothing is known about the subsequent history of the family. It is not impossible that Karuvēma of our inscription belonged to this family.

Verse 22 seems to credit Khōlēśvara with some victories in Mālava, Vaṅga, Nēpāla, Gurjara, Kōśala, Hōysala, Tēluṅga and Cola countries and against Mahāhammīra also. This stanza is in the form of an address to women of the harems of these kingdoms and states that they (women) had angered Khōlēśvara, the destroyer of the king of Bhambhāgiri. We have already seen that Siṅghaṇa's campaigns against Mālava and Gujarat were led by his general Khōlēśvara. We have also taken note of Siṅghaṇa's relations with the southern kingdoms, viz., Hōysala, Cōla and Tēluṅga (Kākatiya). The verse under consideration indicates that Khōlēśvara took part in his master's

1. *The struggle for empire*, p. 189.

2. *EHD*, pp. 537-38.

3. N. S. Pohanekar, *Raṭṭa-vaṃśīya Ballāla yāca Ardhapura śilālēkha*, published by Marathi Grantha Sangrahalaya, Bombay.

southern expeditions also. The Vaṅga contemporaries of Siṅghaṇa were the Sēna kings Viśvarūpasēna and Kēśavasēna. But it does not seem very likely that Siṅghaṇa or his general Khōlēśvara actually came into conflict with the Sēna kings of Bengal. His claim to success against Nēpāla also does not appear to rest on facts. But his claim as regards Kōsala or Chhattisgarh, however, seems to be based on more solid achievements. Pratāpamalla, the last known Kalacuri chief of Ratanpur, ruled at least up to A. D. 1218. It is possible that he or his successor was defeated and his kingdom annexed by Siṅghaṇa. That Siṅghaṇa and his successors down to the end of the dynasty maintained their hold over Chhattisgarh region is indicated by the discovery of the coins of Siṅghaṇa in the Raigarh District of Madhya Pradesh¹ and of those of Siṅghaṇa, Kṛṣṇa, Mahādeva and Rāmacandra at Sonepur in Orissa.² The Yādava conquest of South Kōsala was evidently achieved by Khōlēśvara.

From what we have seen, it would appear that the extension of the Yādava power in the north was almost entirely the work of Siṅghaṇa's able general Khōlēśvara. But the activities of Khōlēśvara were not confined to the north alone. He had some achievements in the south also to his credit. As we have already seen, he subdued a Raṭṭa chief of Mysore and also participated in some other southern campaigns of Siṅghaṇa. The capture of the fort of Torgal was also due to him. In the light of these facts, the popular notion that Khōlēśvara was in charge only of the northern expeditions of Siṅghaṇa must be substantially modified. The great encomium showered on him in this as well as in other inscriptions edited in these pages is fully justified by the glory he brought to his master.

But Khōlēśvara was not only a great general. He distinguished himself equally well in peaceful pursuits of life. As the traditional

1. *JNSI*, VIII, pp. 147 ff.

2. *Ibid.*, XV, pp. 126 ff. As pointed out by B.B. Nath (*ibid.*, p. 129), the discovery at Sonepur of the coins of three successors of Siṅghaṇa shows the improbability of the occupation of Kōsala by Nasir-ud-Din as suggested by Altekar on the basis of the association of a gold coin of Nasir-ud-Din with those of Siṅghaṇa found in the Raigarh District (*ibid.*, VIII, 147 ff). There is also nothing to support Altekar's conjecture that the local Kalacuri rulers of Jabalpur and Tummāṇa were known as Kōkkalla and Jājalla (*EHD*, p. 540). It is more probable, as suggested by D.C. Ganguly, that these were kings ruling in parts of Mysore. *Vide The struggle for empire*, p. 189.

progenitor of his line, sage Mudgala, is stated to have been absorbed in meditating upon Śiva, it may be concluded that Śaivism was his family religion, and the erection by him of the temple of Sakalēśvara (Śiva) at Amrapura (mod. Ambe) is in keeping with this fact. As already stated above,¹ the present inscription originally belonged to this temple, its object being to register certain grants to the temple. But Khōlēśvara practised religious toleration. While Śaivism was his family religion, he probably inherited love for Vaiṣṇavism from his mother, whose ancestor Vāsudēva is said to have kept himself busy worshipping Vāsudēva (Viṣṇu-Kṛṣṇa). It was probably under his mother's influence that he built a lofty temple of the god Śārṅgadhārin at Acalapura (v. 17), modern Ellichpur, Amraoti District, Maharashtra. It must be mentioned in this connection that there is even now a temple of the god Śārṅgadhara at Ellichpur, and while the temple itself is a modern construction, the image is undoubtedly old and most probably represents the one installed by Khōlēśvara.

Khōlēśvara was a Brāhmaṇa by birth, and though he had given up *sāstra* for *śastra*, he solicited the welfare of the Brāhmaṇas. As we have already seen, his father, Trivikrama, was born at the *agrahāra* village Umbarapaṅktika which, as will be shown below, should be identified with present Amraoti. In all probability, Khōlēśvara was also born at the same Brāhmaṇa village. He himself founded some *agrahāras*. A great *agrahāra* named Khōllapūra after himself was created by him on the bank of the river Payoṣṇī. In extent and glory it is said to have resembled Hastināpura (v. 18). Another extensive *agrahāra* named Vārāṇasī, resorted to by numerous Brāhmaṇas, was founded by him in what was known as Varadātata (v. 19). He had established several *agrahāras*, free water-sheds (*prapās*), free feeding houses (*sattras*) and built temples and step-wells (*vāpīs*) in Varadātata (v. 20). Yet another *agrahāra* township, an abode of the learned Brāhmaṇas, was founded by him on the river Vañjarā, in Āmradeśa (v. 21).

Khōlēśvara was excessively fond of *virudas* or titles. Line 25 tells us that he had acquired by the prowess of his own arms a

1. *Supra*, p. 5.

multitude of *virudas*, and lines 25-33 give us what is called a string of names (*nāmāvalī*) or regal titles (*rājāvalī*). Much of the historical information discussed above is afforded by them.

Khōlēśvara seems to have been kind-hearted and endowed with a high moral character. While he was the very staff of Yama in punishing the circle of his foes, he was also a preceptor in the art of reinstating kings who had been dispossessed of their kingdoms, gave shelter to those afraid of their enemies and treated young women of others as his own sisters (ll 25-26).

Next, as regards the localities mentioned in our inscription. As stated above, Acalapura, where Khōlēśvara erected a temple of Śārṅgaḍhārin, is identical with modern Ellichpur in the Amraoti District. It is referred to under the name Acalapura in some early inscriptions. The Khōllapūra *agrahāra* founded by Khōlladēva and named after himself is modern Kholapur, 16 miles west of Amraoti. The Vārāṇasī *agrahāra* may be identified with modern Banārsī, a small village a little to the north-west of Amraoti. It is interesting to note in this connection that the surname Banārasē is quite common in this part of Maharashtra. It is quite likely that the surname originated from this *agrahāra* village. Umbarapañktika, the native place of Khōlēśvara, has not been satisfactorily identified so far. In view of the fact that all the three places in this region which were the venues of Khōlēśvara's pious activities are situated in the present Amraoti District, it may be suggested that Umbarapañktika is the same as the chief town of the district.¹ The name is still popularly pronounced as Umaravati. The place is referred to by the name Umbarāvati in the *Gōvindaprabhu-caritra*, a Mahānubhāva work of the 13th century A.D.² The river Payōṣṇī, on whose bank Khōllapūra was situated, is modern Purna and Kholapur is on its eastern bank. Varadātaṭa, which witnessed the pious works of Khōlēśvara, is Berar, Varadātaṭa being the prototype of the name Berar, as pointed out by Khare.³

1. Udumbaramanti, mentioned in the Bhandak plates. of Rāṣṭrakūṭa Kṛṣṇa I, dated Śaka 694, has been identified by K.N. Dikshit with Rani Umraoti in the Yeotmal Taluk, Yeotmal District. *Vide Proceedings of the All-India Oriental Conference*, 2nd Session, 1923, p. 626. However, Rani Umraoti is out of question in the present context as all the places in Vidarbha mentioned in the present as well as the next inscription are situated in the Amraoti District.

2. Edited by V.B. Kolte (Malkapur, 1960), 236.

3. *SMHD*, I, p. 58.

Āmrapura (I 36), the headquarters of Khōlēśvara, is Ambe, the findspot of the inscriptions edited here. But Āmrapura is not the original form of the name. It is mentioned as Āmbā in the Ambe inscription of Udayāditya, dated A.D. 1144.¹ But even this does not seem to represent the original form of the name. Both these appear to be Sanskritised forms of the original name. Āmrapura appears to be the Sanskritised form of Āmbā or Āmbē, Sanskrit *āmra* and Marathi *āmbā* or *āmbē* being synonymous (=mango). The name Āmbā is found in the Marathi portion of the present record itself (I 39). It is mentioned as Āmbē (*Khōlanāyakace Āmbē*) in the Mahānubhāva work *Līlācaritra*, composed in c. Śaka 1200.² Thus the original name of the place was Āmbā or Āmbē, Āmrapura being merely an attempt at Sanskritisation. It is also supported by the use of Āmbēdēsu (I 36) and Āmrādēśa (II 21, 35) as synonyms. These two names evidently denote the region round Ambe Jogai. The river Vañjarā on which an *agrahāra* created by Khōlēśvara was situated is the present Mañjarā. The village Laghu-Bāūci has been identified with one of the villages called Baochi in the neighbourhood of Ambe. One of these is situated 19 miles west by south from Ambe between Ambe and Kalamb; the other Baochi is situated 16 miles to the south of Ambe between Ambe and Latur. As pointed out by M. G. Dikshit,³ the latter village seems to be intended. The adjective *laghu* was added to the name of the village to indicate its smaller extent as compared to the other Baochi which may have been known as Bṛhad-Bāūci. The practice of prefixing *bṛhat* and *laghu* to place names is noteworthy.⁴ Kējādēśa is the country round present Kej, 22 miles to the west of Ambe. Āsadeśa denoted the region round AUSA, 34 miles to the south of Ambe. Udagiri has been identified with Udgir, the headquarters of the Udgir Taluk, Osmanabad District, at a distance of 52 miles from Ambe. Sāya may be the same as Sai situated at a distance of about 2½ miles from Laghu Bāūci. Javalagāva is modern Javalagamva, 7½ miles south-

1. *Ibid.*, IV. II 3-4, p. 61. This name seems to emphasise the fact that Ambe was a well-known centre of the Mother Goddess cult. The name *Ambākṣetra* found in the local *Yogēśvari-māhātmya* has the same significance.

2. *Ekaśāka*, edited by H.N. Nene, No. 12.

3. *Marathi Samśodhana Patrikā*, Vol. IX (i), p. 25.

4. *Vide ibid.*, pp. 24-5.

east of Ambe in the Mominabad Taluk, Bhir District. Cātusa is the same as the village Chat, 33 miles to the south of Ambe. Āḍasa is the modern village of Adas to the west of Ambe. Bilvapālī, Rāhaṭavamḍī and Sālivāva cannot be identified.¹

Finally, it must be pointed out that a perusal of the list of localities mentioned in the present inscription will reveal that they were situated in two distinct regions : Amraoti District of Vidarbha and the Bhir and Oosmanabad Districts of the Marathwada Division of Maharashtra. The same may be said about the localities referred to in the next inscription. As stated earlier,² Trivikrama and probably his son Khōlēśvara were born at Amraoti. The next epigraph contains a hyperbolic description of Āmrapura, modern Ambe, which is said to have been Khōlēśvara's headquarters. The closeness of Khōlēśvara's association with Ambe is indicated by the description of Ambe as Khōlanāyaka's in the *Līlācaritra*. It would thus follow that Khōlēśvara was a native of Vidarbha but afterwards migrated to Marathwada when he was appointed a general and provincial governor with Ambe as the seat of his administration, by his Yādava overlord, as it was more centrally situated.³

TEXT

1. ॥ ओं⁴ नमो हेरंबाय ॥ यस्यास्यु(स्यो)न्नत⁵कुंभमंडलंगलत्सिद्धररषतोदरे
सर्प⁶कंदलिवा(वा)ल⁷नूलसरलो दंत⁸करे⁹ भा[सते⁹ हेलालोडित-
मोदकाग्रमक *]-⁹

1. The villages mentioned in the Marathi portion were correctly identified by M. G. Dikshit, *ibid.*, pp. 24-3. Tulpule also follows him. *Vide Prācīna Marāṭhī Kōṭīva Lekha*, p. 120.

2. *Supra*, pp. 15, 25, 26.

3. There is nothing to support the opinion of Altekar (*EHD*, p. 541) that Khōlēśvara was a native of Khandesh.

4. Khare has omitted ओं.

5. Khare °स्योन्नत°.

6. .. सर्पकंदलिवाल°.

7. .. दंतकरे.

8. .. भाजते.

9. Restoration of the missing portion of this, as well as other lines, is based on the next inscription.

2. वलस्सुं(इशुं)डाप्रभागे¹ स वो भूवाद्धेमवतीसुतप्रतिदिनं² विघ्नोघवि-
च्छित्तये [१ ॥ ❀]³ छ ॥⁴ अस्ति ध्वस्ततमस्तबेरिनकर(रः) प्री-
[दप्रतापानलः कुंदश्चैतदिगं ❀]-
3. तकीत्ति⁵रमलः श्रीसिघणः क्षोणिपः ॥ येनाहारि हरीमसंभृतमतिस्फीतं
समस्तं क्षणाश्राज्यं प्राज्यमथा[र्जुनस्य⁶ बलिता धारा धराभू ❀]-
4. वणं(णम्) ॥ [२ ॥ ❀]⁷ तेलुंगो⁸ येन पीतो निधनमतिबलो गूर्जरो⁹
जर्जरत्वं¹⁰ केशिः केशापनोदं¹¹ परिजनसहितो होसल[ःपत्न्याभः
चोडः कोडं ❀]
5. पयोधे रणभुधि सुभटो¹² मृत्युकालं¹³ मृकालो¹⁴ गौडः क्षीडानिरस्तः कृत
इह सहसा प्राप्तविश्वरुद्रकः ॥ [३ ॥ ❀]¹⁵ तत्संन्याधि[पतिपंशोधि-
वततिः प्राप्त ❀]-
6. प्रतापोन्नतिविदवालंकुतिरुत्थ(त्थ)णामलमधिः(तिः)¹⁶ पुण्यंकमूर्तिस्त्रि(स्त्रि)
तिः ॥ सोजग्यामृतवारिधिर्गुणनिधिर्भोमो¹⁷ महस्यां यु[धि ध्वस्ता-
हंमत्तिसन्निधिर्वि ❀]¹⁸
7. जयते खोलेद्वररुमापतिः ॥ [४ ॥ ❀]¹⁹ हरचरणसरोजाराधनेकाग्रदृष्टिः
शमवमनियमाद्यैः शुद्धसंवाग्यष्टिः ॥ विदि[तपरमतस्वोनागता ❀]-

1. Khare. °वलः शृङ्गाप्रभागे.

2. Khare. °सुतप्रतिदिनं.

3. Metre, *Sardulavikrīḍita*.

4. .. has omitted it.

5. Khare. °कीर्ति°.

6. .. °जनस्य.

7. Metre, *Sardulavikrīḍita*.

8. .. °तेलुंगो.

9. Khare. गूर्जरो.

10. .. जर्जरत्वं.

11. .. केशापनोड.

12. .. सुत (भ)टो. As observed above, t and bh are often formed alike. In the next inscription, where also this stanza occurs, the reading is clearly bh.

13. Khare. मृत्यु(त्यु)कालं. The medial u, which is turned to right, is quite clear.

14. Khare. तृ(त्रि)कालो.

15. Metre, *Sragdharā*.

16. Khare. °त्वणामलमतिः.

17. Khare. °भोमो.

18. .. °मरिमन्त्रिधि°.

19. Metre, *Sardulavikrīḍita*.

8. तीतवेत्ता जयति ललितकीर्त्तिर्मुद्गलाख्यो मुनीन्द्रः ॥ [५ ॥ *]²
वंशेभूतस्य सत्त्वं प्रवरगुणगणश्लाघनीयरूपो विप्रः श्रीमाइ[देवस्त्रि-
भुवनभुज *]
9. न(नः) स्तोमविश्रामभूमिः ॥ तस्माद्विख्यातकीर्त्तिविमलमतिरुदारो-
भवत्स्वामिदेवः सीमा सौजन्यसिधोस्त्रिजगति विदु[षां जंगमः क *]-
10. ल्पवृक्षः ॥ [६ ॥ *]³ ततः प्रसिद्धोमलपुण्यमूर्त्तिस्त्रिविक्रमोजायत
विप्रवर्यः ॥ यदुद्भूतार्चुं बरपणितकाङ्क्षः सर्वोपहारो विमलो [व] [भूव ॥ ७ ॥
*]⁴ [त *]-
11. [स्मा]⁵द्वभूतवीर्यविक्रमधरः खोले[इवरः] क्मापत्तिर्नी⁶त्याचारविचार-
निर्मलगिरामग्रेसरोजायत ॥ विद्वामित्र इवापरस्त्रिभुव[नं] [निर्मातु *]-
12. मीशस्तथा शक्यागस्त्य इवा⁷खिलारिजलधीन्पातुं प्रभुयः क्षणात् ॥
[८ ॥ *]⁸ प्रचुरविमलबुद्धिः⁹ सवंतः प्राप्तसिद्धिविदलितपरसंन्यः
स[ज्जन]द्व[स्तवे *]-
13. मयः ॥ जयति ललितमूर्त्तिविदवविख्यातकीर्त्तिस्त्रिभुवनकृतमानः खोल्लदेवा-
निधानः ॥ [९ ॥ *]¹⁰ त्रिविक्रमसुतस्यास्य विक्रमाकांतभूभुजः ॥ मा-
14. तृवंशमतो वक्ष्ये¹¹ सद्गुणौघमहोदधेः ॥ [१० ॥ *]¹² कश्यपाख्यस्य
वंशेभून्महर्षेर्महतां वरः ॥ गोविंदो नाम शिष्टानामख्यः¹³ कल्याणभूभुजा
(जाम्) ॥ [११ ॥ *]¹⁴ वासुदे
15. बोगवत्त[स्माद्]सुदेवाचने रतः ॥ विद्याविनयसंपन्नः सत्यधर्मपरायणः ॥
[१२ ॥ *]¹⁵ द्विजकुमुदसुधांशुर्याचितां कल्पवृक्षो विमलबहुल¹⁶नीतिर्द्विमाताम-

- | | |
|--|------------------------------|
| 1. Khare, °कीर्त्ति°. | 2. Metre, <i>Malini</i> . |
| 3. Metre, <i>Sragdharā</i> . | 4. „ <i>Indravajrā</i> . |
| 5. Khare takes it as the concluding letter of the last line. | |
| 6. „ °नीत्या°. | |
| 7. „ takes all this as forming part of the last line. | |
| 8. Metre: <i>Sardulavikrīḍita</i> | 9. Khare, °बुद्धि(द्धि):. |
| 10. Metre, <i>Malini</i> . | 11. Khare, वक्ष्ये (क्ष्ये). |
| 12. „ <i>Anuṣṭubh</i> . | 13. „ °मयः (यः):. |
| 14. „ „ | 15. Metre, <i>Anuṣṭubh</i> . |
| 16. Khare, °मृदुल°. | |

16. प्रगण्यः ॥ जरिकरिगणसिहो वासुदेवात्मजोभूत्सकलगुणनिधानं [नि]व-
[देवा]मिधानः ॥ [१३ ॥ ❀]¹ तस्माद्रूपवती सती शशिकला लावण्य-
लीला[स्प]
17. व² चंद्राख्या प्रतिबु(बु)द्ध³पंकजदृशामप्रेसराभूद् भुवि ॥ सावित्री किमहो
पति[व]त[र]ता किवायवारधतीत्येवं या सुचरित्रवर्णन⁴विधो ह्याति
समभ्यागता
18. ॥ [१४ ॥ ❀]⁵ अजायत सुतस्तस्यानवितो वासवो यथा ॥ खोलेश⁶
इति विख्यात ॥ — — — दिवाकरः⁷ ॥ [१५ ॥ ❀]⁸ किं किं तस्य
यशो[म]लं त्रिभुवने स्तुत्य(त्यं)⁹ महासूरिभि[यं]स्या-
19. चापि करालखड्गनिहताः कूजंत्यमी गुर्जराः¹⁰ ॥ यंत्राकपणनिर्यव-
[भ्र बहलफू]त्कार¹¹घोरध्वनित्रस्तेमैकलकन्यकापरतटे साढ¹² परं फेरवे¹³ ॥
[१६ ॥ ❀]¹⁴
20. अपि च ॥ यश्चकाराचलपुरे चमत्कारास्पदं महत् ॥ मंविर् मं[द्वाराकारं]
स्फारं ओशाङ्गंधारिणः ॥ [१७ ॥ ❀]¹⁵ खोल्लपूरामिधं चक्रे [यो]प्र[हा]र-
[मनुत्तमं] (मम्) ॥ ती-
21. रे पयोण्या वि(वि)पुलं¹⁶ त(य)थान्यद्वस्तिनापुरं(रम्) ॥ [१८ ॥ ❀]¹⁷
अप्रहारं तयेवैकं विस्तीर्णं वरवातटे ॥ वाराणसीति विख्यातममितब्राह्मण-
भयं(यम्) [१९ ॥ ❀]¹⁸ किं च बहुना¹⁹ ॥

1. Metre, *Malini*.

2. According to Khare, this is the concluding part of the last line.

3. Khare, °प्रतिबुद्ध°.

4. Khare, °वर्णन°.

5. Metre, *Sardulavikrīḍita*.

6. .. खोल्लेश.

7. The intended reading appears to be विख्यातो रिपुध्वान्तदिवाकरः.

I owe this suggestion to my friend K.V. Sarma.

8. Metre, *Anuṣṭubh*.

9. Khare, स्तुत्यं.

10. Khare, गुर्जराः.

11. .. °-कार.

12. .. सार्धं.

13. .. -रघैः.

14. Metre, *Sardulavikrīḍita*.

15. Metre, *Anuṣṭubh*.

16. Khare, विपुलं.

17.

18. Metre, *Anuṣṭubh*.

19. Khare, किं बहुना.

22. देवालयान्प्रहारा यस्य¹ तिष्ठत्यनेकशः । प्रपाः सत्राणि² र[स्या]णि
वा[प्य]श्च वरदातटे ॥ [२०॥ ॐ]³ आरुदेशे तथा चक्रे योप्रहार⁴
महा[पु]रं(रम्) । विदुषामाश्र-
23. यं रम्यं विमले⁵ वंजरातटे । [१२१ ॥ ॐ]⁶ किञ्च⁷ ॥ वा(वा)ले⁸
मालवि वंगि गुर्जरि महाहमीरि⁹ नेपालिके¹⁰ मातः कोसलि चोलि हो
[स]लि तथा तेलुंगिके¹¹ -
24. स्तःपुरि ॥ विश्वाधो निजरत्नकंकणमणे(णे)¹² भवद्वर्त्तरि¹³ यद्वृन्नागिरि-
भूभृतः प्रलयकृतलोलेश्वरो¹⁴ रोषितः ॥ [२२॥ ॐ]¹⁵ यस्येयं¹⁶ नि
25. जभुजोपाजितवि(वि)रुदसमूहस्य¹⁷ नामावली । विशदमंडलीक¹⁸ वंडनै-
कयमवंड ॥ वंडवशीकृतमंडलीकसउ(अ)न्तराय¹⁹ ॥ स्वमंड-
26. लभ्रष्टविषयतान्तःपुररायपुन(नः)स्थापनाचार्य²⁰ ॥ प्रत्यविप्रलयभयमती-
शरणागतवज्रपंजर ॥ आरुढनवयौवनघनस्तनीपरनारीस²¹ -
27. होवर ॥ चाहंवदेशाधीश्वरपरमारभोजदेवदेशा(शे)श्वर²² ॥ कालिगराजधरा-
भयतमाप्राविरोधक²³ । नृपसिंघवर ॥ बाणखेटीय²⁴ हे-

1. Khare, यस्य (य).

2. " सर्वा(श)णि.

3. Metre, Anuṣṭubh.

4. " °प्रहार(रं).

5. Khare, निमले.

6. Metre, Anuṣṭubh.

7. " किं च.

8. Khare, चोले.

9. " महाहमीरि.

10. " वेणे भिके.

11. " तेलुंगिके.

12. " °मणो.

13. " सब- -ति°.

14. " °यद्वृन्नागिरिभूभुजः प्रलयः लोलेश्वरो.

15. Metre, Śārdulavikrīḍita.

16. Khare, यस्येयं.

17. Khare, जराज्य पाजितविषदनमूहस्य.

18. " वि—मंडलीक°.

19. " स-राय.

20. " °विभूक्तारः शरण्य-नस्थापनाचार्य.

21. " °परसुतापरनारीस°.

22. " °देशेश्वर.

23. " °वराभयतमापविरोधप्रकर.

24. " बाणखेटीय°.

28. माडिमां(वा)हिनीमानदलनदक्षिणानिल¹ ॥ तथा [च]² कलिकल्मषक्षालन-
क्षम । सेव्य (?)³ देशाधीश्वररामपाल-पलायनपरंपराचतुर ॥⁴
29. विधानघोष । वावन्नदेशीय⁵ मंडलीकभुजगकुनिकृतनवनतेय ॥ विषम-
तरतोरगल⁶ लंकाविभंजनराम ॥ प्रबल—
30. तरनागणशिर(रः) कंदकुट्टाल ॥ राजवंय(श)मा(मां)डलि(लि)ग(क)राज-
पितामह भंभागिरीश्वरा⁷ भोरसिहराजलक्ष्मीदेवकुलवनवहनदावानल ॥ गूज्जं-
31. रवरसीहडिशिर(रः)कमलमूल[न]ालोत्पाटनकर ॥ धाराधिपविस(श)व-
सुमल्लदेवपालमानवनभंजनप्रभंजन ॥ र[ट्ट]पति[क]रवे[म][म *]क-
32. र⁸करिप्रवहणतुरगवीची(चि)प्रबलतर⁹ रणाण्णवनिमग्नदक्षिणनृपतिसेनापृ[ध्वी]
समुद्धरणमहावराह ॥ विबुधजनमनोमानसराजहं-
33. स ॥ हंसशरविदुकुवचंदनरस¹⁰ प्रस्पट्टिकीत्तिसुधा[ध]वलितत्रिभुवनेस्यादि¹¹-
राजावलीविराजमान-श्रीखोलेश्वरदेवो विज-
34. यते ॥ प्रतापानलसंतापतपिता रिपुचासकाः । सेहिरे नापि तच्चित्रं
यस्यासिधवजीवनं (नम्) [॥ २३ ॥ *]¹² ॥ छ ॥ छ ॥¹³ इदानीं धीमता¹⁴ खोले-

1. Khare, °ता(वा)हिनीमानदलनदक्षिणानिल.

2. „ — — — .

3. „ — — .

4. „ °प्रवर.

5. „ निधान — — — — — देशीय°.

6. „ पो(हो)र(य)सल°.

7. „ °वराभीर°.

8. Khare reads *ka* before *ra* in this line, but the stroke for *ka* is quite clear at the end of the last line.

9. Khare, °तप (र)°.

10. Khare, °चंद्रनभस°.

11. „ —दि°.

12. Metre : Anuṣṭubh.

13. „ प्रभाष्यनिर्गतं वाय तपितारिमुचासकाः ॥ सेहिरे पापितच्चित्रं
यस्याधिपवजीवनं ॥ छ ॥ छ ॥

14. Khare and Tulpule, श्रीमता.

35. इवरेण सकलेद्वरदेवस्य विशेषभोगाय यवा यद्दानं तदेव महाराष्ट्रभाषयात्र
लिख्यते ॥छ॥छ॥¹ आन्नदेशे² लघुबाड-
36. चौ³नाम ग्रामो दत्तः ॥ तथा आ(आं)/वेदेसु केजदेसु⁴ ॥ओसदेसु⁵ ॥ उबगिरि ॥
एवं देसो चौबिडि चौसह प्रतिग्रामो⁶ बौमूलिक⁷ ॥ तथा आन्नपुरे⁸
37. हाटवडी एक ॥ वठार एक⁹ ॥ तथा पु(प)रडी¹⁰ गुरवा सत्र¹¹ चौब¹² स्वर्ण-¹³
संबंधे एहि¹⁴ चौदेसी चौबिडि मास¹⁵ प्रतिपाउ¹⁶ कवडेआ¹⁷ ॥ देवासि
बिडे सह
38. १ ॥ चौदेसी¹⁸ पलेवे¹⁹ बेल²⁰ एक सपुण्ड²¹ सर्वनमस्य ॥ बिल्वपालिभ तेआ²²
पालिचे ३²³ गाढवलोलैसमीप मला १ राहटबंडी²⁴ मला [॥]²⁵ देवासमी-
39. प²⁶ मला १²⁷ तथा पूर्वता मला १²⁸ एवं²⁹ मले ७ ॥ हाटी³⁰ मालिणी प्रति

1. Khare, ल ॥ ल ॥

2. Khare, आन्न (अ)°.

3. ,, लघुबाडघो.

4. ,, तथा वेडे सुकेडांदेउ.

5. ,, असि दत्त.

6. ,, रघुवेसीगे बिडिबोसह प्रति°.

7. Khare has left the first two letters undeciphered. Dikshit reads the first two letters as *ghau* (?) *da* but at the same time concedes the possibility of the first *akṣara* being read as *bau*. Tulpule: बौमूलिक.

8. Khare, आन्न(अ)पुरे.

9. Khare, -ढवलोलकि

10. ,, तथा पुर ॥ ; Dikshit: भंवापुर ॥ ; Tulpule, तथा परडी ॥

11. Dikshit, गुरवास७.

12. Khare, °सोम°; Tulpule: चौब७.

13. Tulpule, सण°.

14. ,, leaves it undeciphered.

15. Khare, मात्य°.

16. Tulpule, प्रतिपाओ.

17. ,, वातडेआ.

18. Khare, -- देसी; Tulpule: चौ देसी.

19. ,, and Tulpule, पालवि.

20. ,, and Tulpule, बेल.

21. ,, पलसपुण् ; Tulpule, एआ सपुण्.

22. ,, has left the 6 letters before ऽ undeciphered.

23. ,, and Tulpule, पालिचे.

24. ,, म१-१- -हरबंडी ; Tulpule ; राहटवडी.

25. ,, मला-; Tulpule, मला १.

26. According to Khare, it forms the concluding letter of the last line.

27. Khare, मला-.

28. Khare, मला-.

29. ,, पूर्व.

30. ,, हा(द्रा)टी(टी).

चौसरु¹ ॥ घाणे ६ ॥ आंवा²दक्षिणे कामतु³ १ ॥ तथा पूर्वता कामतु⁴ १ ॥
सायप्रबिलो⁵—

40. ना बोथवा⁶ ॥ आसूं पाठीं पांच पोफली⁷ ॥ मोवीवावी⁸ आसूपाठी
आडु ॥ कडुबेआ गवता पेंडी ॥ पांवडिए विकलिए पाने(?स्ले)
बोललिए⁹ पाने

41. १२¹⁰ ॥ पालेआ फलां सूंक¹¹ ॥ चाटुली ॥ आडसी कामतु¹² १ सालिवावी¹³ १
म्हले सेत १ जवलगवीं कामतु¹⁴ १ ॥ अणुमात्रं शिवस्वं यो

42. [र] भसा हर्तु¹⁵मिच्छति ॥ इह [तस्य]¹⁶ कुलच्छेदः [परत्र]नरकं
व्रजेत् ॥१॥ [२४ *]¹⁷ स्ववत्तां परवत्तां वा यो हरेत वसुंधरां (राम्) ॥
षष्टि वर्षसहस्राणि वि-

43. [ष्टायां] जायते कृमिः¹⁸ ॥२॥ [२५ *]¹⁹ बहुभिर्वसुधा भुक्ता राजभि
[: *]²⁰सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)
॥३॥ [२६ *]²¹ महंशजाः परमही—

44. पतिवंशजा वा पापावपेतमनसो भुवि भाविभूपाः ॥ ये पालयन्ति मम

1. Khare, प्र — — — — ; Tulpule, प्रतिचौसरु.

2. „ आंवा^०; Tulpule, आंवां^०. 3. Khare, कामत.

4. „ कामड.

5. „ माय प्रबिलो^०; Tulpule, सोमप्रतिलो.

6. „ — — वा.

7. „ आंवरण पोफला. The remaining part of the line has been left undeciphered by Khare.

8. Tulpule, गांवी दानी.

9. Tulpule, बामणिए.

10. Dikshit, १२. Tulpule reads 12, but gives 10 in his translation of the Marathi portion. *Vide op. cit.*, p. 121.

11. Khare, गूक.

12. Khare, —मड.

13. „ सालिवाहा.

14. „ चामड.

15. „ हर्तु^०.

16. „ — — .

17. Metre, *Anuṣṭubh*.

18. „ क्रिमिः.

19. „ „

20. „ राजभिः.

21. „ „

धर्ममिमं समग्रं तेषां मया विरचितोऽञ्जलिरेव मूर्ध्नि ॥४॥[२७ छ]¹
छ ॥ छ ॥² श्री

45. ॥ स्वस्ति श्री सकु³संवत् ॥११५०॥ सध्वंधारिणि⁴ संवत्सरे ॥ श्रीमता
लोलेश्वरेण प्रासादो रचितोऽयम् ॥ लिखितं⁵ तच्छ्रीकरण-पंडितरामेण⁶ ॥
मं—

46. गलं⁷ महाश्रीः शुभं भवतु ॥ श्री श्री श्री श्री श्री स्वस्तीश्री मेदिनीचे
आधिवाणियचे⁸ सानुनुगु नो(ना)व⁹सरेसाते हाच पुभू नाऐ वय] कंडार—

47. णधले¹⁰ भुजंडलिया¹¹ विलाणि यवा आमूलार्थे सेवटि¹² कंडारिलि¹³ ॥ओं॥

1. Metre, *Vasantatilaka*.

2. Khare, छ ॥ छ ॥

3. Khare, शक°.

4. Tulpule, सध्वंधारिणि.

5. „ लिखितं.

6. Khare, — — — ; Tulpule, °सुतेण.

7. Tulpule, °गल.

8. Tulpule, आधिवाणियचे.

9. „ नाव.

10. „ °दीधले.

11. „ भुजंडलिया.

12. The reading is somewhat doubtful.

13. This is the only word in this line read by 'Khare.

III

THE YŌGĒŚVARĪ TEMPLE INSCRIPTION OF KHŌLĒŚVARA

This inscription was first noticed by James Burgess who found it covered with whitewash and otherwise damaged so that parts of it had become illegible.¹ It was first published with an introductory note and free rendering in Marathi, but without facsimile, by G. H. Khare.² In view of its historical value it is edited here afresh from estampages kindly made available by M. G. Dikshit. The inscribed slab is built into the western wall of a structure known as Chaubhara at Ambe. The slab measures 2' 8" high by 2' 2½" broad. There are altogether forty-one lines of writing, each line comprising between fifty and sixty letters. The average size of individual letters is about ½" broad by ¼" high. Being exposed to the inclement weather for over seven centuries, some *akṣaras* have become illegible. On the whole, however, the inscription is fairly well-preserved.

The characters belong to the Nāgarī alphabet of the thirteenth century A. D. As regards palaeographical features, most of the observations made in connection with the preceding record are equally applicable in the present case also. The following additional remarks may, however, be made. The letters are not so neatly formed as in the previous inscription, probably because the scribe was not quite efficient in his work. The *prsthamaṭras* are employed throughout, the solitary exception in a long record of forty-one lines being *caṅrē* at the end of l. 25. The medial *a* normally takes the form of a vertical stroke to the right of the letter in question, but in one case (*prāpta*°, l. 5) a top-stroke is employed for the same purpose. As a rule, the medial *u* is added at the bottom of a letter, but in one place (*mṛtyu*°, l. 5) it is in the form of a side-stroke (—) attached in the middle of

1: *ASWI*, III, p. 49.

2: *SMHD*, I, pp. 68-76.

the *akṣara* on its proper left. The letter *b* has a notch in its left limb, there being no example of *b* with a cross-bar as in the preceding record.

Except for the concluding words referring to the engraving of the record which are in Marathi, the whole inscription is in Sanskrit, and but for the initial salutation to the god Vighnarāja (Gaṇapati), the words *api ca* in l 25 and *kiṃ vahuna* in l 27 and the concluding portion giving the names of the writer and the engraver, the whole epigraph is in verses composed in various metres. There are altogether forty-two stanzas.

As for orthography the following points deserve notice. At one place, viz., *tribhuvan°*, l 34 *ṛ* is used for *ri*. Sometimes *v* is used in place of *b*, e. g., *lamvōdara*, l 10, *prativuddha°*, l 20, and *vice versa*, as in *°sarbāṅga*, l 13. Likewise, there is a confusion between *s* and *ś*, e. g., *subhraiḥ* for *śubhraiḥ*, l 8, *sama°* in place of *śama°*, l 13. *Ṇ* is nowhere employed, and even when it is indispensable, the writer has avoided it at the cost of correctness, as in *śāmrga°* in place of *śārṅga°*, l 25. The verses are numbered. Except for the *daṇḍas* at the end of verse-halves, verses and sentences, no punctuation mark is employed. Even when a word or part thereof has been twice engraved by mistake, no mark is used to cancel the redundant letters as in *°kanyakanya.*, l 24.

The record is not dated, but as it refers to the temple of Sakalēśvara, it must be later than the preceding inscription which records the construction of and gifts to the temple. Like the previous record, it belongs to the time of the Yādava king Siṅghaṇa and his general Khōlēśvara. It aims at recording the construction by Khōlēśvara of a temple dedicated to the goddess Yōgēśvarī and the grant of the village Talaiṇi to it.

The inscription commences with the salutation to the god Vighnarāja (Gaṇēśa) in a prose formula and a verse invoking the blessings of the same god (v. 1). This is followed by two stanzas eulogising some of the more important conquests of Siṅghaṇa (vv. 2-3). We are next introduced to his general Khōlēśvara (v. 4) and his headquarters, Āmrapura (modern Ambe), the provenance of the inscription (vv. 5-12). Verses 13-22 furnish an account of his descent on both the sides. Then follows a detailed narrative of Khōlēśvara's military and cultural achievements (vv. 23-41). The concluding verse (42) gives

us information about the author of the record, followed by the prose portion mentioning the writer and the scribe (l 41).

As we have seen above,¹ the preceding inscription mentions the names only of the writer and the scribe, the name of the author being conspicuous by its absence. We are fortunate in having the name of all the three functionaries in the case of the present epigraph. It was composed by a Brāhmaṇa physician and poet named Mādhava, son of Bhaṭṭa Dhanēśvara of the Viṣṇuvṛddha gōtra² and the Taittiriya śakha (of the Yajurveda). It was written by one Trilōcana and engraved by one Sēmā Prabhu. Thus, there were three stages in the preparation of an inscription: composing, writing on the stone or metal for the guidance of the scribe, and engraving.

Although the main object of the inscription is to record the building of and the grant of a village for the temple of Yogēśvarī at Ambe, the major portion of the record constitutes a grandiloquent eulogy of Khōlēśvara and his master Siṅghaṇa. The same is the case with the preceding inscription. The present epigraph is actually styled *praśasti* by its author (v. 42).

About half the number of stanzas in this inscription are common to the previous epigraph.³ Many of them are also found in No. 1.⁴ These verses are of inestimable help in restoring the missing portion of the last inscription. However, a comparison of these stanzas will reveal that in a few cases there are differences of isolated words⁵ and spellings.⁶

1. See *supra*, p. 8.

2. It is interesting to note in this connection that the Vākāṭakas were also Brāhmaṇas of the Viṣṇuvṛddha gōtra. The Brāhmaṇas of Taittiriya śakha are found in large numbers in the Deccan and South even now.

3. This may perhaps indicate that the author of both these inscriptions was the same.

4. As stated in connection with Inscription No. 1, the twenty-two verses found in it are identical with the corresponding portion of the present inscription.

5. E.g., *vimala-bahula-kīrttir-dhīmatam*, l 19, in place of *vimala-bahula nīrtir-dhīmatam*, l 15 of the previous inscription.

6. E.g., *Gurjjarō jarijaratvaṃ*, l 3, in place of *Gurjarō jarjaratvaṃ*, l 4, of the last inscription.

The two stanzas describing Siṅghaṇa's conquests and most of those eulogising Khōlēśvara's achievements are also found in the Sakalēśvara temple inscription and their contents have been discussed in connection with it. They need not be repeated here.

The present inscription mentions only one new military exploit of Khōlēśvara not known from the last record, viz., that he brought a maddened elephant of Kaliṅga origin from Cakrakōṭa, the ancient capital of the Nāgas ruling in the former Bastar State. In the absence of more evidence on the point it is not possible to ascertain the nature of this exploit.¹

An interesting feature of this inscription is a long, eulogistic account of Āmrapura, modern Ambe Jogai, the headquarters of Khōlēśvara (vv. 5-15). We are told that it was an ornament of the earth, comprised many *janapadas* and was adorned by many gardens. The town was an extensive one, its beauty being enhanced by numerous buildings. It was surrounded by a lofty rampart wall (*prakāra*) and a moat (*parikha*) and shone with enormous prosperity. It was beautified by tastefully decorated mansions. Here were situated the temples known as Kēdārēśvara, Ambarēśvara, Māṇikyēśvara and Sakalēśvara adorned with glittering gems, little tinkling bells, *tōraṇas* and flags fluttering on their tops; they were crowded by a multitude of devotees and penance-observers. There was also a sky-scraping temple dedicated to the long-bellied god (*i. e.*, Gaṇēśa). Its crossways were incessantly resorted to by multitudes of travellers fatigued by journey. The courtyards of houses were slightly sprinkled with saffron-water and houses beautified with decorative designs in various colours (*raṅgamālikās*) formed of rows of pearls and rubies. Much of this description is indeed very general and of the *varṇaka* type intended to suggest the prosperity of the capital. The only piece of historical information relates to the presence of the temples mentioned above. Of these, the construction of and grants to the Sakalēśvara temple form the main purpose of the last inscription.

1. Khare thought that verse 33 of this record contained reference to Khōlēśvara's victory over a Nāyaka king (*SMHD*, I, p. 70). But according to our reading of the relevant portion (*kyō* = *'pahrīya sarvasyañ c-āvanīpo vanī-pakaḥ*), there is no mention at all of any Nāyaka king and the verse states in a general manner that Khōlēśvara having deprived a ruler of the earth (*avanīpa*) of all his belongings made him a protector of the forest (*vanīpaka*), *i. e.*, drove him away to the forest.

From the tenor of its description the temple of Yŏgĕśvari built by Khŏlēśvara appears to have been an imposing structure. It is said to have resembled the peak of the divine mountain (*i. e.*, Meru), an expression evidently suggestive of its great height. It was adorned with golden *kalaśas*. Khŏlēśvara endowed the temple with beautiful golden ornaments set with a variety of precious stones, and granted the village Talaiṇi to it. The goddess Yŏgĕśvari is naturally eulogised very fervently. Thus it is said that her praises were sung by Īśa (Śiva), Viṣṇu, Śakra and other gods in wonder-inspiring prose and verse. Her attendant spirit (*cara*) is represented as dancing in the courtyard of the temple (vv. 38-40). This shows the great popularity of the Mother Goddess cult at Ambe which came to be known as Ambe Jogai in allusion to the goddess Yŏgĕśvari. It is noteworthy in this connection that Ambe was a centre of the Yŏgini cult even prior to the time of Khŏlēśvara. This is indicated by the Ambe inscription of Udayāditya, dated A.D. 1144, which refers to the place as Ambā and states that the *vajra-daṇḍa* of the Yŏginis may befall one who might obstruct or revoke the grant made by Udayāditya.¹

Other pious acts of Khŏlēśvara are also recorded. Those which have already been referred to while dealing with the preceding epigraph need not be repeated here. According to the present inscription, Khŏlēśvara excavated a huge tank resembling a river in Dhāraura-dēśa and constructed a temple of Viṣṇu² and enlarged a temple of Vināyaka (v. 41).

As for the localities mentioned in our inscription, Talaiṇi may be identified with the village of Taḷaiṇi in the Bhir District.³ But we cannot be sure on this point as the boundaries of the donated village are not mentioned. Dhāraura-dēśa where Khŏlēśvara got a tank excavated probably denotes the region round Dhārūr in the Bhir District. It is mentioned under the name Dhāraūra-*viṣaya* in the Dharur plates of Raṣṭrakūṭa Gōvinda III, dated Śaka 722.⁴ Other localities have already been identified in connection with the Sakalēśvara temple inscription.

1. Vide *SMHD*, IV, p. 61, text-line 10; Tulpule, *op. cit.*, p. 36.

2. Is it the same as the temple of Śārṅgadhārin at Acalapura?

3. The *Mahārāstra-grāma-sūcī* mentions a village of this name in the Bhir District.

4. *EI*, XXXVI, p. 254, text-line 43.

TEXT

1. ओं नमो विघ्नराजाय ॥ यस्यास्थोन्नतकुंभमंडलगलत्सिद्धरक्तोदरे सप्यः
कंदलिबाल¹मूलवरलो व(व)त.² करे भासते³ ॥ हेलालोडित-
- 2 मोदकार्यरुचलः शुंडाप्रमाणे स बो भूयाद्धैमवती⁴सुतः प्रतिविनं विघ्नोद्य-
विच्छित्तये ॥१॥⁵ अस्ति ध्वस्तसमस्तवैरिविसरप्रौढप्रतापा-
3. नलः कंदद्वेतविगंतकीर्तिरमलः श्रीसिधण⁶क्षोणिपः ॥ येनाहारि हरीभ-
संभृतमतिस्फीतं समस्तं क्षणाद्राज्यं प्राज्यमथाज्यं(ज्जु)नस्य⁷दलिता धारा
4. धराभूषणं(णम्) ॥२॥⁸ तेलंगो येन नीतो निधस(न)⁹मतिबलो गुज्जरो
जज्जंरत्वं केशिः केशापनोद¹⁰परिजनसहितो होसलः पल्वलांमः ॥ चोडः
कोडं पयो-
5. धे रणभूवि सुभटो¹¹मृत्पुकालं नृकालो¹²गोडः क्रीडानिरस्तः¹³ कृत इह
सहसा प्राप्तदिवकस्तुरुकः(कः)¹⁴॥३॥¹⁵तस्मैग्याधिपतियंशोधिवसति(तिः)
प्राप्तप्रतापो(पो)न(न)ति-
6. विश्वालकृतिरुत्व(त्व)णा¹⁶मलमतिः पुण्यं(ण्यै)कमूर्तिः¹⁷स्थितिः¹⁸ ॥ सौजग्या-
मृतवारिधिर्गुणनिधिर्भीमो¹⁹ महर्षा युधि ध्वस्ताहंमतिसं(स)न्निधि-²⁰
विजयते सोलेदवर¹-

1. Khare, सप्यं कंदलिबाल°.

2. Khare, दतः.

3. „ भ्राम (ज)ते.

4. „ °द्वे(द्वै)मवती°.

5. Metre, *Sardulavikrīḍita*.

6. „ श्रीसिधणः.

7. Khare, °मथा जनस्य.

8. Metre, *Sardulavikrīḍita*.

9. „ निधन°.

10. Khare, केशापनोडं (डः).

11. „ सुत(भ)टो.

12. „ तृ(त्रि)कालो.

13. „ °निरस्त (स्तः).

14. „ दिक्षुस्तुरुकः (कः).

15. Metre, *Sragdharā*.

16. „ °रुत्वणा°.

17. Khare, पुण्य(ण्यै)कमूर्तिः.

18. „ स्थि (स्थि)तिः.

19. „ °भीमो(मो).

20. „ °हमरिमंत्रिधि (धी)त्रि°.

21. „ सोलेदवर(रः).

7. क्षमापतिः ॥४॥¹ यस्य चाव(चास्त्र)पुरं ह्येतं(त)न्नगरं² भूषणं भुवः ॥
नानाजनपदाकीर्णं³ नानारामोपशोभितं(तम्) ॥५॥⁴ यवं(व)न्तद्वर्म-
मस्तोकं⁵ विशालं शालशोभितं(तम्) ॥ उच्चं(च्च)-
8. प्राकारपरिष्ठाभूरिभैरवमासुरं(रम्) ॥६॥⁶ विचित्रैरत्न [सं *] क(का)
शैरितश्चेतश्च⁷ मंडितः ॥ हर्म्यं⁸ रम्यतरैः⁹ सु(शु)भ्रैः¹⁰ समंतादुपशोभितं
(तम्) ॥७॥¹¹ स्फुरं(र)न्मणिरणक्षु(त्क्षु)द्र¹²घं-
9. टिकातोरणध्वजोः(जैः) ॥१३ सो(सौ)ध¹⁴मस्तकविग्नस्तपताकादोलनैरपि
॥८॥¹⁵ अनंतराधकघाततपोधनशतावृतैः ॥ केवारावरमाणिषयसकलेश-
10. सुरालयैः ॥९॥ [*]¹⁶ यत्र भाति नभोर्विबभूविलंबो(बो)दरालयं(यम्) ॥¹⁷
चतुः(तु)प(त्प)थे¹⁸ पथभ्रांतं(त)¹⁹सायैरनिशमाभितं(तम्) ॥१०॥²⁰ यत्र
कुकुमनिष्ठयंदमंदसं[सि]वतचत्वरः²¹ ॥ गूहा मो-
11. वित्तकमाणिषयश्रेणिमद्रंगमालिकाः ॥११॥ [*]²² यत्र वाति मरुत्फुल्ल-
पंकजामोदमेदुरः²³ ॥ नित्यं मुग्धवधूधैर्यहर[: *] स्मरविबध्ननः²⁴ ॥१२॥²⁵
तस्याधुनाद्विजवरप्र-
12. वरस्य राजचंच²⁶च्छिरोमणिविघ्ण्टपदद्वयस्य ॥ लोलेद्वरस्य नयशास्त्र²⁷-

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| 1. Metre, <i>Sardulavikrīḍita</i> . | 2. Khare, द्योतंन्न(न)गरं. |
| 3. „ °पदाकीर्णं (र्ण). | 4. Metre, <i>Anuṣṭubh</i> . |
| 5. Khare, यदन्त-ग्न मस्तोकं. | 6. „ „ |
| 7. „ विचित्रैरत्नकंशैभिः- - - - | 8. Khare, हर्म्यं (र्म्यं)°. |
| 9. „ रम्यतरैः. | 10. „ शुभ्रैः. |
| 11. Metre, <i>Anuṣṭubh</i> . | 12. „ °रणक्षुद्र°. |
| 13. Khare, °ध्वजैः. | 14. „ सोध°. |
| 15. Metre, <i>Anuṣṭubh</i> . | 16. Metre, <i>Anuṣṭubh</i> . |
| 17. Khare, लंबो°. | 18. Khare, चतुःपथे. |
| 19. „ भ्रांतं(तैः). | 20. Metre, <i>Anuṣṭubh</i> . |
| 21. „ संच सं-कचत्वरः . | 22. „ „ |
| 23. „ °सेदुरः. | 24. Khare, शुद्धवधूधैर्यहरस्मरविबध्ननः . |
| 25. Metre, <i>Anuṣṭubh</i> . | 26. „ °वंश°. |
| 27. Khare, °साधु°. | |

विचारचारवातुयंमुज्ज्वलगिरोः(रः)¹क्रियते प्रशस्तिः ॥१३॥¹⁸ हरचरण-
सरोजाराध-

13. नैकाप्रदृष्टिः स(श)म²दमनियमाविक्षीणसर्वा(वाँ)ग³पट्टिः ॥ विदित-
परमतस्त्वोनामतातीतवेत्ता जयति ललितकीर्त्तिर्मुद्गलाख्यो मुनीन्द्रः ॥१४॥⁴
नेतुमभ्या-

14. गतेष्वर्घ्यं यस्यातिष्यमतस्यतां(ताम्) ॥⁵ दुर्वासाः सस्व(स्व)मासाद्य
प्रसादमकरोःपुनः ॥१५॥⁶ वंशेभूतस्य सर्वप्रवरगुणगण⁷इलाघनीयस्वरूपो
विप्र [: *] श्री भाट्टदेव-

15. स्त्रिभुवनसृजनस्तो(स्तो)मविश्वासभूमिः ॥ तस्माद्विख्यातकीर्त्ति⁸-
विमलमतिरुवा(वा)रो⁹भवस्त्वामिदेवः सीमासौजन्यसिन्धोस्त्रिजगति
विदुषा(षा)जंगं(ग)मः कल्पवृक्ष [: *]¹⁰

16. ॥१६॥¹¹ ततः प्रसिद्धा(ढो)मलपुण्यमूर्ति¹²स्त्रिविक्र(क्र)मो¹³जायत
विप्रवर्यः ॥ यदुद्भूयादुंबरपंकितकाङ्क्षः सर्वोप्रहारो विमलो बभूव ॥१७॥¹⁴
त्रिविक्रमसूतस्या-

17. स्य विक्र(क्र)म(मा)कां(कां)त¹⁵भूभुजः ॥ मातृवंशमतो वक्षे(ष्ये) सद्गुणोद्य-
महोदधेः ॥१८॥¹⁶ कश्यपाख्यस्य वंशो(शे)भून्महर्षेमहतां वरः ॥ गोविदो
नाम शिष्टानामप्रः(प्रः)क-

18. त्याणभूभुजां(जाम्) ॥१९॥¹⁷ वासुदेवोभवत्तस्माद्वासुदेवाचने रतः ॥ विद्या-
विनयसंपं(प)न्नः¹⁸ सत्यधर्मपरायणः ॥२०॥¹⁹ द्विजकुमुदसुधाशुष्याचतां
कल्पवृक्षो

1. Something like °प्रोज्ज्वलगिरः appears to be the intended reading.

1a. Metre, *Vasantatilaka*.

2. Khare, क्षम°.

3. „ °सर्वांग°.

4. Metre ; *Malini*.

5. Khare : — गतस्ये — —रन्यानिष्यमतस्यनां.

6. Metre, *Anuṣṭubh*.

7. Khare, °गण(णः).

8. Khare, °कीर्त्ति°.

9. „ °रुदारो°.

10. „ कल्पवृक्षः .

11. Metre, *Sragdharā*.

12. „ °मूर्ति°.

13. Khare, °स्त्रिविक्रमो°.

14. Metre, *Indravajrā*.

15. „ विक्रमक्रांत°.

16. „ *Anuṣṭubh*.

17. Metre, *Anuṣṭubh*.

18. Khare, संपं(प)न्नो.

19. „ „

19. विमलबहुलकीर्तिर्धोमता¹मप्रगण्यः अरिहरिगणसिंहो वासुदेवात्मजोभूत्सकल-
गुणनिधानं निवदेवामिधानः ॥२१॥² तस्माद्भूपवती सती शसि(शि)
कला³—
20. लावण्यमुद्रास्पदं(वम्) ॥ चंद्राख्या प्रतिबु(वृ)द्ध⁴पंकजवृक्षामप्रेतराभूद् भुवि ॥
सावित्री किमहो पतिव्रतरता किंवायवारुंधती⁵त्येवं या सुचरित्र-
वर्णनविधौ
21. ख्यातिं समभ्यागता ॥२२॥⁶ तस्यामब्भुतवीर्यविक्रमधरः खोलेश्वर(रः)
क्षमासुरो नीत्याचारविचारनिर्मलगिरामप्रेसरोजायत ॥ विश्वामित्र
इवापर⁷—
22. स्त्रिभुवनी⁸ नि(नि)र्मातु⁹मीशस्तथा शब्दस्यागस्त्य इवाखिलारिजलधी-
भ्यातुं प्रभूर्यः क्षणात् ॥२३॥¹⁰ प्रचुर¹¹विमलवृद्धिः प्राप्तसर्वव(प्र)सिद्धिः-
(द्धि)¹²विदलितव(प)रसैन्यः स¹³—
23. उज्जनघ्वस्त दैन्यः ॥ जयति ललितमूर्ति¹⁴विश्वविख्यातकीर्ति¹⁵स्त्रिभुवन-
कृतमानः खोल्लदेवामिधानः ॥२४॥¹⁶ किं किं तस्य यशोमल[त्रि]भुवने
स्तुत्यं महा—
24. सुरिमियंस्याद्यापि करालखड्गनिहवाः(ताः)कूजंस्थमी गूज्जराः ॥ मं(यं)-
त्रा¹⁷कर्षणनिर्वं(यं)दस्त्रबहुलफे(फू)का(त्का)र¹⁸धोरव्यनित्रस्तेमैकलकन्य
कन्य(मैकलकन्य)कापरत—

- | | |
|--|---|
| 1. Khare, °नीतिर्धोमतां(ता). | 2. Metre, <i>Malinī</i> . |
| 3. „ शशिकला. | 4. Khare, प्रतिवृद्ध°. |
| 5. „ °रुन्धती°. | 6. Metre, <i>Śardulavikrīḍita</i> . |
| 7. „ इवापरो(र)°. | 8. Khare, त्रिभुवनं. |
| 9. „ निर्मातु°. | 10. Metre, <i>Śardulavikrīḍita</i> . |
| 11. „ प्रवर°. | 12. Khare, °सर्वस्व(प्र)सिद्धिः(द्धि)°. |
| 13. According to Khare, this forms the first letter of line 23; but the stroke for <i>sa</i> is quite clear at the end of line 22. | |
| 14. Khare, °विमलमूर्ति°. | 15. Khare, °कीर्ति°. |
| 16. Metre : <i>Malinī</i> . | 17. „ यंत्रा°. |
| 18. Khare, °नियंदन्नबहुल- कार°. | |

25. टे साढं परं फेरवैः¹ ॥२५॥² अपि च ॥ यदचकाराचलपुरे चमत्कारास्पवं
महत् ॥ मंदिरं मंदराकारं स्फारं श्रीशार्ङ्गं(शाङ्गं)धारिणः ॥२६॥³
खोल्लू(ल्ल)पु(पू)रामिध(धं)⁴चक्रे
26. योप्रहारमू(म)मु(नु)त्तमं(मम्)⁵ । तीरे⁶ पयोष्या विपुलं त(य)थान्यं(य्य)-
ह(ढ)स्तिनापुरं(रम्) ॥२७॥⁷ अग्रहारं तथैवैकं⁸ विस्तीर्णं⁹ व(व)रदातटे¹⁰ ॥
वारणशी(सी)तिविष्णुतममितवा(वा)ह्याणा-¹¹
27. श्रयं(यम्) ॥२८॥¹² किं व(व)हुना¹³ [॥ *] देवालयान्यग्रहारा यस्य
तिष्ठत्य(त्य)नेकशः¹⁴ ॥ प्रपा(पाः)तत्राणि रम्यानि(णि)¹⁵वाप्यश्च
वरदातटे ॥२९॥¹⁶ चाहंदा¹⁷धीद्वरो येन जितः
28. संग्रामभूमिषु ॥ भोजदेवाभिधः श्रुद्धः चतुरंगबली(ला)न्वितः । [॥ *] ३०॥¹⁸
आनीतो मत्तमातंग(गः)कलिगश्चक्रकोटवः(तः)¹⁹ । प्रतिषेधकृतामंतं(मन्तं)²⁰
विधाय वि²¹.
29. धिवद्वणे ॥३१॥²² रामपालो द्विषत्कालः करालकरबालतः ॥ पलां(ला)-
यनपरो²³ येन कृतो वारणसीद्वरः ॥३२॥²⁴ छेदितं येन सहसा नागस्य

1. Khare, -रधैः .

2. Metre, *Sardulavikridita*.3. Metre, *Anuṣṭubh*.

4. Khare खोल्लपूरामिधं.

5. Khare, योप्रहारं(र)मनुत्तमं.

6. „ तीरे.

7. Metre, *Anuṣṭubh*.

8. „ तथात्वेकं.

9. Khare, विस्तीर्णं.

10. „ वरदातटे.

11. „ °ब्राह्मणा°.

12. Metre, *Anuṣṭubh*.

13. „ किं बहुना ॥

14. Khare: यन्य(त्र)ति(ति)ष्ठ(ष्ठं)त्यनेकशः .

15. „ रं(र)म्यानि.

16. Metre, *Anuṣṭubh*.

17. „ चाहंदा°.

18. „ „

19. „ °मातंगकलिगः शुष्ककोटरः (रे).

20. „ कृतान्तं तं.

21. According to Khare, this forms part of the next line ; but the letter is clear at the end of line 28.

22. Metre, *Anuṣṭubh*.

23. Khare, °पलायन°.

24. „ „

30. शिरो रणे ॥ कृतोपहृत्य सर्वस्वं चावनीपो वनीपक.¹ ॥३३॥²
 तोरगल्लामिधं³ दुर्गं यो ममर्दं⁴ क्षणं दलं(बलात्) ॥ यत्तु मत्तक्षिती-
 शानामासीदप्राह्यतां गतं(तम्)
31. ॥३४॥⁵ यस्याघातमयेन भूतलगता⁶ भूपा भजंते गिरि(रिम्) । केचिद्भूमि-
 गृहाणि वेदमसु कवल्लो(?)हानि⁷ वेदमानि च ॥ किचान्ये चरणाप्रधावम
 (न)⁸विवद्धा-
32. सं निजं कुवंते तं मुक्तं(वत)स्थितमाबभञ्ज सहसा भंगाद्विभूषं⁹ भुवि ॥३५॥¹⁰
 गूर्जराञ्जजंरीकृत्य¹¹ सं(स)म्मिकृत्य¹² शिरः क्षणात् ॥ भृगुकच्छाधिपः(प)-
 स्यादधो स्तंभो ये-
33. नाधिरोपितः ॥३६॥¹³ किं शीर्यं वर्णनीयं सकलरिपुजनानं वकंदापहारी-
 त्योदायं वा किमस्याधिनममितथनादृतेन¹⁴ तुल्यं प्रकारि ॥¹⁵ किं वा दे-
34. वाचंनादिप्रति¹⁶विनमस्त्रिस्तोषसंपद्विदारि स्फुजंस्तेजोयथा किं तृ(त्रि)
 भुवनभवतो सा(त्सा)रि¹⁷ लोलेश्वरस्य ॥३७॥¹⁸ तेनेदं सुरशैलशृंगसदृशं दे-
35. बालय(यं)निर्मितं(तम्) यत्रारो[पित] हैमरं(र)म्यकलशव्याजेन शक्ति-
 त्रयं(यम्) ॥ आविर्भूतमिवायवामृत¹⁹भुजां त्र(त्रे)ह्य²⁰त्रयं वायुना यत्कांत्या
 भुवनत्रयोत्व(त्व)णं²¹मलं
36. घाते मृशं मृश्यते²² ॥ [३८ ॥*]²³ विभूषणानि हैमानि नानारत्नमयानि च ॥

1. Khare : कृतोपहृत्य सर्वस्वं चावनीपो च नायकः .

2. Metre, Anuṣṭubh.

3. Khare, तोरगल्वा°.

4. Khare, ममर्दं.

5. Metre, Anuṣṭubh.

6. .. भूतलपरा.

7. Khare, करल्लोहानि.

8. .. किं चास्येन रणाध- - .

9. .. - - त्वितमानभञ्जसहसा भंगाद्वि भूषं.

10. Metre, Śardulavikrīḍita.

11. Khare : गूर्जराञ्जजंरीकृत्य.

12. Khare, संनिकृत्य.

13. Metre, Anuṣṭubh.

14. .. °धनादृतेन.

15. Khare, प्रकारो.

16. .. °प्रति°.

17. .. त्रिभुवनभवतोत्सारि.

18. Metre, Śragdhara.

19. .. स्तुत°.

20. Khare, ब्रह्मत्रयं.

21. .. °त्वण°.

22. .. - - - भयात् .

23. Metre, Śardulavikrīḍita.

ददौ देव्यै तथा ग्रामं तल्लणीति च - कर्तं (तम्)¹ ॥३६॥² यामीशः³
कमलामला⁴

37. मधुरिपुः [शक्रा]वयोभ्ये⁵ सृराः स्तुन्वन्त्यद्भुतगद्यपद्यविलसद्वाग्निः प्रगल्भा-
मिमां(माम्)⁶ ॥ भक्त्या भूत इवागनापरिरणत्संनूपुरो यदचरो⁷ नृत्वं(त्य)
त्य(त्यं)-
38. गणमंडपे भवतु सा योगेश्वरी वः श्रिये(यै) ॥४०॥⁸ प्रासाद(व)सकलेश्वरस्य
रचितो धारो⁹रदेशे सरिन्मन्त्राभास्य व(?)विलोलवीचिनिकरं पु(पू)¹⁰.
39. ण(णं)ते(त)टाकं कृतं(तम्)¹¹ ॥ विष्णोरायतनं ता(त)था च विततं निर्माय
वैनायक(कः)¹²प्रासाद(वः) प्रगुणीकृतोयमखिलं(लः)¹³लोलेश्वरेणाधुना
॥४१॥¹⁴ सद्धंछो
40. भिषगप्रणी [: *] कविवर[: *] श्रीपाधवो विप्रराडस्त्रे¹⁵ विक(क)म-
लवत(व)¹⁶केलिविपुलां चक्रे प्रस(श)स्ति¹⁷ शुभां(भाम्) ॥ पुत्रो
महृषनेश्वरस्य सुमतो(तेः)¹⁸ श्रीविष्णुद्वय¹⁹
41. यो वंशेजायत शाखया विमलया यस्तत्तिरीयः कृती ॥४२॥²⁰ स्वस्ति
श्री त्रिलोचनेन लिखितं(तम्) ॥ सेमभा प्रभुता र्णे कांडारिली²¹

1. Khare, -- कृतं.

2. Metre, Anuṣṭubh.

3. „ यामीशं.

4. Khare, कमलामलां.

5. „ -- ये ये.

6. „ °द्वाणिः प्रगल्भा निजां(जा).

7. „ °राग्राष्टिरो(रा).

8. Metre, Śardūlavikrīḍita.

9. „ धारोर°.

10. „ °न्नक्राभा-व[-]विलोलवीचिनिकरशृ°.

11. °वत्ये(न्त्य)-कं कृतं. Khare takes all this portion as forming part of line 38.

12. Khare, वैनायकं.

13. Khare, °मखिलं.

14. Metre, Śardūlavikrīḍita.

15. „ °ट्(-)क्षे.

16. Khare, विक्रम सं(शं)क°.

17. „ प्रशस्ति.

18. „ सुमतेः .

19. „ °वदस्य.

20. Metre, Śardūlavikrīḍita.

21. The reading of this portion is extremely doubtful.

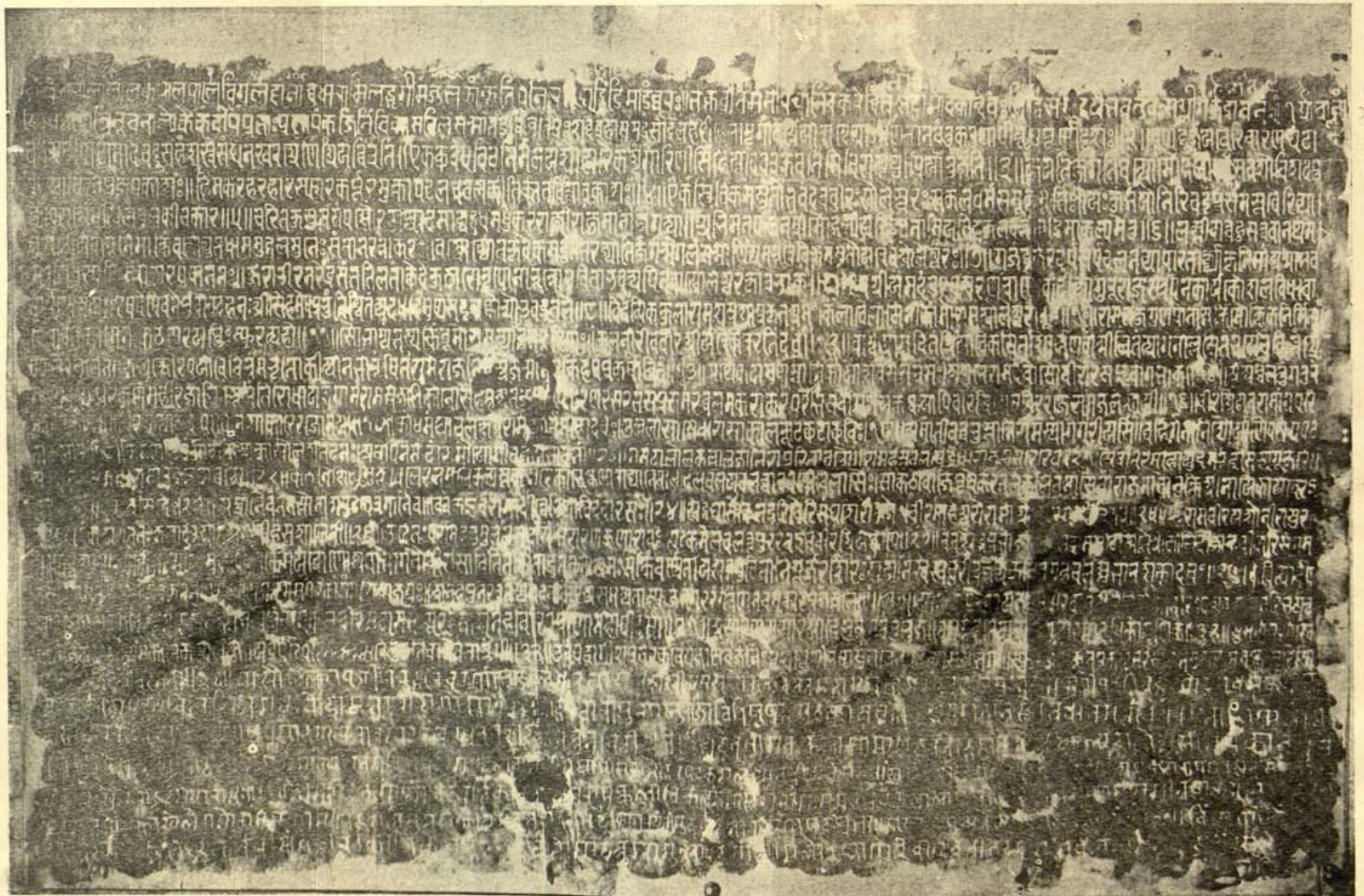


Plate IV. The Rāmanārāyaṇa Temple Inscription of Lakṣmī, Śaka 1162

IV

THE RĀMANĀRĀYAṆA TEMPLE INSCRIPTION OF LAKṢMĪ, ŚAKA 1162

The inscription was discovered under peculiar circumstances by James Burgess¹ and was first published with a photozincograph, an introductory note and an English translation by G. Bühler.² Later, G. H. Khare made some observations on this inscription and suggested some emendations in Bühler's reading of the text.³ The Marathi portion of the inscription was re-edited with a facsimile and a few observations by S.G. Tulpule.⁴ Of the four Yādava inscriptions at Ambe edited here, this is the only one known to most of the historians of the Yādavas.⁵ But many of the readings of Bühler are not supported by the facsimile and he has left several lacunae. The historical import of this inscription has also not been fully appreciated. In view of these facts, it is being edited here anew from the excellent impressions kindly placed at my disposal by M.G. Dikshit.

The record is cut into a rectangular slab of black basalt built in the wall on the south side of the east porch of a shrine now known as Khōlēśvara's Maṭha at Ambe. But, as shown in the sequel, it actually represents the temple of Rāmanārāyaṇa built by Lakṣmī in memory of her brother Rāmadēva, son and successor of Khōlēśvara. The slab bearing the epigraph measures 2' high by 3' 3½" broad. The inscription consists of altogether twenty-seven lines of writing besides three short lines in the lower right corner. The first twenty lines and the

1. *ASWI*, III, p. 49.

2. *Ibid.*, pp. 85-92, Pl. LVII.

3. *SMHD*, I, pp. 76-8.

4. Tulpule, *op. cit.*, pp. 129-32, Pl. 26.

5. The only historian who has utilised the evidence of the other Ambe inscriptions is Altekar. R. G. Bhandarkar, H. C. Ray and A. K. Majumdar have used only the present inscription.

portion of verse 34 in line 21¹ have been executed neatly and clearly, while the remaining portion is done negligently. The strokes in the first part are neat, beautiful and proportionate, while those in the second portion are ugly and disproportionate. This makes the task of deciphering it a bit more difficult. The *prṣṭhamātrās* are commonly employed in the first portion, but they are conspicuously absent in the second part. Whereas each line in the first portion contains on an average about 90 *akṣaras*, that in the second portion has between 55 and 60 letters only. In view of these facts it is probable that these two portions were engraved by two different persons, the second one being done by an unskilled mason.²

The characters are Nāgarī regular for the period to which the inscription belongs. The *prṣṭhamātrās* are common in the first part, though at many places top-strokes fulfil their function. E.g., *mṛgāṅka-śrīyō*, l 2, °*yaśō*°, l 3, °*yōṣid*°, l 4. They are not to be found in the second part. There is one example of the medial *a* being denoted by a top-stroke, viz., °*sthāpana*° l 7. The letter *k* is exactly like its modern Nāgarī form; but in one case (*kumbha*°, l 4) its left limb is without a loop. The letter *n* is often formed like *t*, as in *nīrmala*°, l 3, *kumbhayōnī*°, l 4, etc. *Bh* can be clearly distinguished from *t*; but it has a peculiar form with the lower half of its vertical projecting sometimes to the right and its lower end turned to left, e.g., *abhimata*°, l 5, °*gāmbhīrya*°, l 6. We have both the forms of *b*: with a notch (e.g., °*brahma*°, l 2) or a cross-bar (throughout line 1). *Ṣ* has sometimes a slanting cross-bar, as in °*yōṣid*°, l 4. *Ṇṇ* is formed by adding a horizontal cross-bar across *ṇ*.

The Language is Sanskrit but for the last line and the three short lines in the lower right portion which are in Marathi. Except *Om* in the opening line, the whole of the Sanskrit portion is in verse, there being altogether forty stanzas in various metres. As regards orthography, the following observations may be made. The consonants

1. Not first 19 lines as stated by Bühler, *op. cit.*, p. 85.

2. As suggested by Bühler, *op. cit.*, p. 85. Khare's alternative suggestion that the second portion may have been engraved afterwards does not appear to be very cogent, for, in that case, we must suppose that when the inscription was first engraved, its main object, viz., the building of the Rāmanārāyaṇa temple, was not mentioned and that it came to be specified in verse 35, afterwards.

following *r* are sometimes reduplicated, as in °*mārttaṇḍa*°, l 2, *karṇṇāntō*, l 14, *dēvarccāsu*, l 22, and sometimes not, as in °*cakravartini*, l 3, *varṇyō*, l 8, *ācārya*°, l 8. Sometimes, *v* is used in place of *b*, as in *śavda*°, l 2, *vramō*, l 9. Similarly, *ri* is used for *r*, as in *ritvijō*, l 18. There are some other errors of *sandhi* also, e.g., *t* in place of *tt*, as in *satva*°, l 5, °*bhūtrivikrama*°, l 6, *tatva*°, l 24. *Jihvāmūliya* is commonly used, vide ll 8, 11, 14, 16, 17, 18, 19, 20, 24, 25. *Upadhmanīya* is employed only once, see l 15. As regards punctuation marks, one or two *daṇḍas* are used at the end of verse-halves, verses and sentences in prose.¹ The verses are numbered, the serial number being flanked by one or two *daṇḍas* on either side. When a wrong medial sign is engraved by mistake it is cancelled by a cancellation mark attached to its bottom, e.g., °*paṃkajinī*, l 2, °*matīva*, l 3, °*bhṛta*, l 10. Where a letter (or letters) is left out by mistake, it is added in two ways : (1) after inserting *kākapada* mark at the appropriate place, the missing letter or letters being given above the line as at present, see l 23 where a *kākapada* is inserted between *prakāśakha*° and *cittēna* and the missing letters, *citē*, are given above it ; (2) the missing letter or letters are given along with the serial number of the relevant line on the top of the slab before the commencement of the record.² The latter method is also adopted for making corrections.³ Turning to the Marathi portion, the use of the abbreviations *da* for *daśamī* and *kam* for *kamḍarilī* (engraved) is noteworthy.

The date of the inscription is given in Marathi in l 27 as *Karttika śuddha daśamī*, Śaka year 1162, the cyclic year being *Śarvarī*. The cyclic year *Śarvarī* fell in the expired Śaka year 1162. The date regularly corresponds to Saturday, the 27th October, 1240 A.D.⁴ The inscription refers itself to the reign of Siṅghaṇa when Lakṣmī, the daughter of Khōlēśvara, was looking after the affairs of the principality

1. In many cases a single *daṇḍa* is employed after verse-halves and two *daṇḍas* at the end of the verses, as at present.

2. There are two examples of this practice, viz., (i) In l 8, v. 10, *da* was left out between *Khōlēśvara*° and °*bhūt* ; alongwith the serial number of the appropriate line (i.e., 8), it is given at the proper place above line 1. (ii) In l 9, v. 13, the letter *na* in *bhāyēna*, which was left out, is also similarly given.

3. In °*dvijānam*, l 5, v. 6, *n* was formed like *t* ; the correct form of the letter alongwith the serial number of the line is given on the top of the slab.

4. L.D. Swamikkannu Pillai, l.c., Vol. IV, p. 82.

on behalf of the son of Rāma, the son and successor of Khōlēśvara. Its object is to record the construction of a temple of Rāmanārāyaṇa by Lakṣmi in the locality called Brahmapurī (probably a Brāhmaṇa settlement) at Ambe.

The inscription begins with benedictive stanzas invoking the elephant-headed god (Gaṇapati) and the goddess of speech (Vāgdēvi, i.e., Sarasvatī, vv. 1-2). The next verse describes in a general manner the Yādava emperor Siṃha (v.3). We are next introduced to the family of the Maudgala Brāhmaṇas and Khōlēśvara, the son of Trivikrama (vv. 4-9). Then follows an account of the personal excellences and exploits of Khōlēśvara's son Rāma who died while fighting a battle against the Gurjaras on the other bank of the Narmadā (vv. 10-32, 38-9). Next we come face to face with Khōlēśvara's daughter, Lakṣmi, who acted as regent for the unnamed son of Rāma, kept herself constantly busy with pious works like the construction of temples, parks and step-wells and built the temple of Rāmanārāyaṇa in Brahmapurī to serve as a memorial to Rāma (vv. 35-6). Three verses are devoted to the praise of the *praśasti* (33-4, 40). Verse 37 is of an imprecatory character. Lastly, the Marathi portion specifies the date, grants, the author and the scribe (l 27 and the three short lines).

The epigraph, which is styled *praśasti*, was composed by one Vāgdēvatābhaṭṭa¹ and inscribed on the slab by one Jōiyā, son of Rāmēya, a resident of the village Nōvarā.

The grants made by Lakṣmi for the enjoyment of the god (*dēva-bhōga*) Rāmanārāyaṇa consisted of a village named Bāmdhaḍegamvā, two *maḷas* (fields where fruit-trees are grown) and three oil-mills.

Turning to the historical information afforded by our record, we find that the Yādava emperor (*Yādava-cakravartin*) Siṃha² is described in very vague terms attributing to him a sole (*ēkachhatra*), long

1. Bühler's view that the *praśasti* was composed by the poet Kavirāja, whom he identified with the homonymous author of the *Rāghava-pāṇḍavīya*, cannot be accepted, for in l 27 Vāgdēvatābhaṭṭa is clearly described as *praśastikarta*. This was first hinted at by Shri Khare, *SMHD* I, p. 78. But his ascription of this view to Burgess is incorrect.

2. Bühler thought that Siṃhaga was also known as Siṃhamēdha. Vide *ASI*, III, p. 86. This suggestion was evidently based on a misreading in verse 9 of our inscription. But, as shown below, the correct reading is *Siṃhamēga*, not *Siṃhamēdha* as held by Bühler.

reign and success against his proud, powerful enemies. Leaving aside the general description,¹ Khōlēśvara is styled as a very eagle in crushing the pride of the serpents that were the Gurjaras, a very lion to the host of the maddened elephants that were the Mālavas, and an axe in destroying the line of the Ābhīra kings (v. 8). We have already discussed these achievements of Khōlēśvara at length in connection with an earlier inscription.² He was probably succeeded by his son Rāma, also called Rāmaśeṣa³ and Rāmarāja,⁴ as a commander (*sainyādhipati*) of Singhaṇa. He naturally claims the larger portion of the record. But bereft of all hyperbole, the only piece of historical information that we get about him is that once at the command of his master he led a campaign against the Gurjaras; passing through many districts (*viṣayas*) he reached and crossed the Narmadā and fought a severe battle with the Gurjaras; initially he seems to have achieved some success, but ultimately he lost his life in the battle. Although nothing is stated about the outcome of the war, there can be no doubt whatever that it ended in a tragedy for the Yādavas.

According to Bühler, the Gujarat expedition led by Rāma probably took place towards the end of the second or in the beginning of the third decade of the thirteenth century A.D. and the Gujarat adversary of Rāma was Rāṇā Viradhavala, the son of Lavaṇaprasāda.⁵ This view, however, is not supported by the available evidence. As pointed out by R.G. Bhandarkar,⁶ the fact that Rāma's son was a minor and his (Rāma's) sister Lakṣmī was acting as a regent on his behalf at the time when the record was put up shows that the battle in which Rāma met with his death could not have been fought long prior

1. Khōlēśvara is described as the very staff of Yama, evidently to his enemies, preceptor of the art of giving protection to those seeking shelter and as an *acārya* in the art of installing (or rather reinstating) kings. *Vide* v. 9. *Virūdas* of similar import are said to have been assumed by him in the Sakalēśvara temple inscription, ll 25-26.

2. *Supra*, pp.10 ff. The suggestion of Bühler that the Ābhīra chief defeated by Kholēśvara should be identified with Narasiṃha I, the Ballala-Yādava king of Dvārāsamudra (ASWI, III, p. 86), is no longer accepted by historians.

3. Verse 14.

4. Verse 10.

5. ASWI, III, p. 86.

6. *Collected Works*, III, pp. 154-55.

to A.D. 1240, the date of the inscription. That the battle did not take place so early as the end of the second or the beginning of the 3rd decade of the thirteenth century, as suggested by Bühler, is also indicated by the fact that as late as A.D. 1228, Rāma's father Khōlēśvara was at the height of his career, as known from his Sakalēśvara temple inscription of that year. Similarly, the Vāghēla chief Visaladēva, and not Viradhavala, was the Gujarat adversary of Rāma, for Viradhavala breathed his last and was succeeded by his son Visaladēva as a *mahamaṇḍalēśvara* under the Caulukya king Bhīma II in V.S. 1295 (=A.D. 1237).¹ It is pertinent to note in this connection that in the Kadi grant, dated A.D. 1261, Visaladēva describes himself as 'the submarine fire that dried up the ocean of Siṅghaṇa's army' (*Siṅghaṇa--sainya--samudra--saṁśoṣaṇa--vaḍavānala*).² In the Dabhoi inscription also he claims to have successfully fought with the Dakṣiṇēśvara.³ It follows from these facts that Rāma's Gujarat expedition took place sometime between A.D. 1237, the date when Visaladēva succeeded his father Viradhavala as *mahamaṇḍalēśvara*, and 1240, the date of the inscription under consideration. Visaladēva must have fought this battle on behalf of his nominal overlord, Bhīma II.

Rāma, like his predecessors, was a Śaiva by religion;⁴ but his sister Lakṣmī was a devotee of Viṣṇu in his man-lion form.⁵ Unfortunately, we know nothing about Rāma's minor son, not even his name.

Of the localities named in our inscription, Brahmapurī, where the temple of Rāmanārāyaṇa was situated, seems to denote a Brāhmaṇa settlement round what is called Khōlēśvara's Maṭha which actually represents the Rāmanārāyaṇa temple built by Lakṣmī. The village Bāmdhaḍēgāmvā, which was gifted to this temple, and Novarā, the residence of the scribe, cannot be identified.

1. H.C. Ray, *Dynastic history of Northern India*, II, p. 1032.

2. *IA*, VI, pp. 191, 212.

3. *EI*, I, pp. 20ff.

4. Verse 25.

5. Verses 35-36.

TEXT

1. ॥ श्रीं । लीलालोकपोल'पालिबिगलहानां बुधारा मिलव्भृ(द्भृं)मीमंजुल^१
भांकृति-ध्वनिरमूछ^२डिडिमाडंबरः ॥ भवतप्रातमनोरथानिव करे बिभ्रत्सदा^३
मोवकान्देवः सिद्धिसमृद्धये भवतु वः स श्रीगजेंद्राननः॥ १ [॥ *]^४
ओप्राह्ला(ह्ला)^५:-
2. दि-वचः-प्रदास्त्रिभुवनलोकं कवीपप्रभाः प्रज्ञापंकजिनी^६विकासविलसन्मासंड-
बिबल्लिवः । शब्द(वद)^७वत्समुद्रसिंद्रलहरोहेलामृगांकश्रियो वाग्देव्याः
प्रणतानवंतु^८ करुणापीयूषपूर्ण^९ वृक्षः ॥२॥^{१०} दृप्यद्बुजंयवैरिवारणघटा-
3. वक्षस्तटीपाटनोदं^{११}चद्बुस(स्स)ह^{१२}शस्त्रसंघनखरश्रेणिश्रियं बिभ्रति ॥
एकछ(च्छ)त्रमतीव^{१३} निर्मलयशोहारैकशृंगारिणी(णि)^{१४} सिंहे यादव-

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1. Bühler, °कपाल°.
 2. Bühler, °दुभृंगी°.
 3. „ °नूछ°.
 4. „ बिभ्रत्सदा.
 5. Metre, *Sardulavikrīḍita*.
 6. „ °ह्ला°.
 7. Bühler : °ल्येकैक°.
 8. The scribe had first engraved short medial i, but later cancelled it and added the correct medial sign (i. e., ī).
 9. Bühler, °शब्द°.
 10. „ read प्रणवाववंतु but suggested in a footnote that it was meant for प्रणतानवंतु. However, the stroke for त is quite clear.
 11. Bühler, °पूर्णा°.
 12. Metre : *Sardulavikrīḍita*.
 13. „ °टोत्पटनो°.
 14. Bühler, °दुस्सह°.
 15. „ left the three letters after त unread. In the second of these letters the scribe had by mistake engraved short medial i, but later corrected it, realising his error.
 16. Bühler : °शृङ्गारिणी°.

चक्रवर्तिनि चिरात्पृथ्वीं प्रियां भुञ्जति । ३॥¹ जयति जगति धन्यो
भोद्गला[नां] स वंशो विशवपु-

4. स्वयोषिद्वत्तपुंजप्रकाशः ॥ हिमकरहरहृरस्कारकपूर्वमुक्तापटलधवल-
कीर्तिकांत²विशवावकाशः ॥ ४ ॥³ एकस्त्रिविक्रमसुतोभवदत्र वीरः
खोलेस्व(श्व)रः⁴ सकलधर्मसमूहमूर्तिः ॥ यः कुंभयोनिरिव दृप्तसमस्त-
वैरिभवा-
5. जांबुराशिमणिलं चुलुकोचकार ॥ ५ ॥⁵ चरितकुसुमसंपत्सोरभास्वाव-
माद्यद्वधमधुकरराजोराजपाना जगत्वां(स्याम्) ॥ अभिमतफलनम्ना
भोद्गलाह्वद्विजाना⁶मियमिह कुलवल्ली वृद्धिमाकल्पमेतु ॥ ६ ॥⁷ लक्ष्मी-
वाग्बहुसत्त्व(स्व)⁸वानथ म-
6. हागांभोर्षवानूर्मिमान्कि वण्यो⁹व्युत¹⁰वाम मुद्गलमुनेः संतान¹¹रस्ताकरः ।
विशो(श्चो)¹²द्योतकुदेकमद्भुततरज्योतिर्जगन्मंगलं सन्नाणिवपमपूत्रि(स्त्रि)-
विक्रमसुतो यत्रैव खोलेश्वरः ॥ ७ ॥¹³ गर्जद्गूर्जरवपंतर्पवलनव्यापारताक्ष्याकृति-
मर्द्यन्मालव-
7. मर्त्ततिधुरपति प्राग्मार¹⁴पंचाननः ॥ श्रूराभीरनरैद्रसंततिलताछेदे¹⁵ कुठारो
नृपो नाभून्नो भविता भवत्यपि न वा खोलेश्वरक्षेत्रमाक् ॥ ८ ॥¹⁶ [ए]व
श्रीयमवंड एष शरणत्राणैकदीक्षागुरु राजस्था¹⁶पतकायंकोशलविधावा-

1. Metre : *Sārdulavikrīḍita*.

2. Bühler : °स्नात° ; Khare : °कांत°.

3. Metre, *Malini*.

4. Bühler, खोलेश्वरः .

5. „ *Vasantatilaka*.

6. *Nā*, being formed like *tā*, was likely to be mistaken for the latter ; the scribe has, therefore, given the correct form of the letter alongwith the serial number of the line (5) on the top of the slab.

7. Metre : *Maṇini*.

8. Bühler, °सत्त्व°.

9. Bühler, °व्युत°.

10. „ संभाव°.

11. „ विश्वो°.

12. Metre : *Sārdulavikrīḍita*.

13. „ °प्रवाधारशर°.

14. Bühler, श्रूराभीरनरैद्रसंततिलवोछेदे.

15. Metre, *Sārdulavikrīḍita*.

16. Medial *a* above the letter.

8. चार्य एष स्वयं(यम्) ॥ एष द्वेषिवनेषु वावदहनः श्रीसिंहमेघ¹प्रभुं निश्चितं
व्यवधादमुष्य सद्गुणकोमयोमवद् भूतले ॥६॥² विद्वत्पिककुलारामशस्त्र-
शास्त्र³कृतधर्मः । कलाविलासिनोकामो रामः खोलेश्वराद⁴भूत ॥१०॥⁵
रामराजगुणप्रोता सूक्तमोक्तिकनिमिता ।
9. त्रिलोकीकामिनोकटे हारयष्टिः स्फुरत्यहो ॥११॥⁶ सौभाग्यं तस्य किं
ब्रू(मू)मो⁷ रामस्याद्भुतरूपिणः ॥ कुलनारीव वीरशौर्यत्रैकत्र रतिं दधे
॥१२॥⁸ वाग्देव्या मुदितं श्रिया⁹ विकसितं शौर्येण चोन्मीलितं स्यागेनोत्स-
सितं भयेन¹⁰ चकितं धे-¹¹
10. योमिरुज्जु(उज्जु)भितं(तम्)¹² ॥ क्षुब्धस्तो¹³रपयोधिबिभ्रमभूता¹⁴ कीर्त्या नभो
भूषितं रामे राजनि धर्म¹⁵जग्मनि न किं¹⁶ हर्षप्रकर्षान्वितं(तम्) ॥१३॥¹⁷
अनेकदा¹⁸ मुदा स्वामिकार्योत्सवतसंभ्रमः । शशुमे रामदेवोसो वीरो रस
द्वयागभाक् ॥१४॥¹⁹ अत्युच्चलत्तुंगतुर-

1. Bühler, °सिंहमेघ°.
2. Metre, *Sardulavikrīḍita*.
3. „ शब्दशास्त्र°.
4. da, which was left out at the proper place, is given together with the serial number of the line (i.e., 8) above line 1.
5. Metre, *Anuṣṭubh*.
6. Metre, *Anuṣṭubh*.
7. Bühler, ब्रूमो.
8. „ „
9. „ मुदितश्रिया.
10. „ भ — —. But the stroke for *ye* is quite clear in his photo-zincograph, and *na*, which was left out by the scribe by mistake, is given above line 1. There is a *kakapada* between *ye* and *cha* to indicate that a letter (*na* in this case) is missing here.
11. Bühler did not read this letter,
12. „ यामिरुज्जुभितं.
13. At first the scribe engraved short medial *i*, but later, realising his mistake, he cancelled it and added the long medial *i*, as required.
14. Bühler, भूतो. Originally, the scribe had engraved a *prsthamaṭra*, but cancelled it later and added the *a* mark.
15. Bühler, पुण्य°.
16. Bühler, किं न.
17. Metre, *Sardulavikrīḍita*.
18. „ अनेकदा.
19. „ *Anuṣṭubh*.

11. गपूग¹वल्गस्खुरक्षुं(क्षु)ण्ण²महीरजोभिः । सूर्यं तिरोधाय जगाम राम-
स्तेजोधिको नो सहतेन्यतेजः ॥१५॥³ रण⁴रसरभसप्रसूभरवलमकराकर-
परीतसर्वांगः । युषतः⁵रुयापि वीरभ्रियंष विरराज रामजलशायी ॥१६॥⁶
वीरभ्रियेव रामांगपरि-
12. ध्वंगोरकया तदा ॥ तिरस्कृत्यार्कदीपावि⁷निशाकारि रजोमयी ॥१७॥⁷
क्रोधमयाचलक्षुब्धरामशौर्यमहोदधेः । उल्ललासासिधारासा(स्य)⁸ कालकूट-
छटाछविः । [१ *] १८ ॥⁹ अमांतीव¹⁰ बभूस्तानि रामस्यांगे गरीयति ॥
बहिर्गतानि शौर्याणि परागपट-
13. लछ(च्छ)लात् ॥१९॥¹¹ क्रमेण विषयांसर्वास्त्यक्¹²त्वा खोलेशनंवनः । अवाप
नर्मदा रामो योगीव ब्रह्मभावतां(ताम्) ॥२०॥¹³ नर्मदा लोलकलोलजालैरा-
पूरिता¹⁴ बभौ । रामहस्तचलत्सङ्ग¹⁵धाराजलमरैरिव । [१ *] २१ ॥¹⁶
अत्रांतरे महो(हा)युद्धमभूद्रामस्य गूर्वरै(रैः) [१ *]
14. यं(य)त्र संगरसंक्रुद्धो¹⁷ रामो रथ इवाबभौ ॥२२॥¹⁸ कंठे निक्षिप्तमुक्ता-
वलिरलमलिकन्यस्तकस्तूरिकाभिः¹⁹रुण्णैतोद्योतितालीबलबलयवलच्चारुवेणी-
विलासैः । सोत्कंठो वाणिपृष्ठे¹⁹ करतलकलितेनासिना राजमानो
मुक्षितभीनायिकाया वर इ-

- | | |
|---|------------------------------|
| 1. Bühler, °गमाणां. | 2. Bühler, °क्षुण्ण°. |
| 3. Metre, <i>Indravajra</i> . | 4. „ रथ°. |
| 5. „ <i>Gti</i> . | 6. „ °दीपाति°. |
| 7. „ <i>Anuṣṭubh</i> . | 8. „ °धारास्य. |
| 9. „ „ | 10. „ अयांतीव. |
| 11. „ „ | 12. „ कर्षणविषमान्सर्वा°. |
| 13. „ „ | |
| 14. Bühler, °जालैंगपूरिता ; Khare, जलैरापूरिता. | |
| 15. „ °वलत्सङ्ग°. | 16. Metre, <i>Anuṣṭubh</i> . |
| 17. „ — संगर-क-. | 18. „ „ |
| 19. „ साकंठा-जित-. | |

15. व¹ ददुशे रामदेवः प्रसिद्धः । [१ *] २३ ॥² मास्वानिव तमस्तोमाग्नयड³
पन्नगानिव [१ *] विवेक इव रागा⁴दीर्गवैरिणो विदवार सः ॥२४॥⁴
खड्गघातोछ (छ) लद्भूरिवैरिसंघशिरोवृजः ।⁵ वीरमाहेश्वरो रामो
व्योमलिगम[पुपु]जत् ॥२५॥⁶ रामवीरयशोनीरा सुर-
16. स्त्री⁷मुखपंकजा ॥ ततः क्षणाद्भूद् व्योम सरसी हंसशालिनी ॥२६॥⁸ उदितः
परमिह तुमुले लसदसिधारारणक्वणारावः⁹ ॥ पदकमल¹⁰वलन्नूपुररव इव
वीरभिय¹¹ कोपे ॥२७॥¹¹ चंचलखड्गप्रभाजालमिलद्रामस्त¹²विस्मितः ॥
कालिन्दीजाल्मवीवारिसंगम-
17. ¹³ कोप्यदृश्यत । [१ *] २८ ॥¹³ किं मोक्ष¹⁴ किमु कर्णं एव किमयं
द्रोणोयवा भ्रातृवो वीरोसाविति तर्किताद्भुतबलो रामः स किं वण्यते ।¹⁴
यत्खड्गव्रुटितानि गूर्जरशिरःखंडानि खे खेचरी वक्त्रव्यवतविधुपहे
[परि *] चलस्वभानुशंकां वधुः ॥२९॥ [१ *]¹⁵ केचित्पावण-
18. चंद्रमंडलगतं लक्ष्मंतवाचक्षते तन्मन्ये कवय¹⁶ कुरंगमपरे छायां धराया
जगुः ॥ जानेहं पुनरत्र तस्य महतो¹⁶ वीरस्य रामस्य तां स्फूर्जत्संगररंग-

1. Bühler takes it as forming part of the last line, but the letter is clearly visible at the beginning of line 15.

2. Metre, *Sragdharā*.

3. Bühler, रासा°.

4. .. *Anuṣṭubh*.

5. Bühler, खड्गघातोछल - - वैरिसंघशिरोछयः.

6. Metre, *Anuṣṭubh*.

7. Bühler, °श्री°.

8.

9. Bühler, °लसदस्वैर्वारारणक्वणारावः. In a footnote he suggests to read it as लसदस्वैर्वीरो रणक्वणारावः.†

10. Bühler, पदकतल°.

11. Metre, *Aryā*.

12. .. द्रोमंघ°.

13. .. *Anuṣṭubh*.

14. .. वण्यते.

15. .. *Śārdūlavikrīḍita*,

16. .. —म—.

बं गितचमस्कारप्रशस्तेर्लिपि (पिम) ॥३०॥¹ यागः संगर एव यज्ञवसुधा
रेवातटी रि(ऋ)स्विजो योद्धारः पशुवद्धतानरिभटान्² -

19. स्वा बहुनुद्धटान्³ ॥ कैवल्यं फलमद्भुतं(तं) ऋतुविामेक(कः) स
वीरस्तदा रामः सू(शू)र⁴हृताशने हविरिव⁵ प्राणानहो(हो)धो⁶वसो ॥३१॥⁷
असारेण ससारं यो द्विभुजेन चतुर्भुजं(जम्) ॥ वपुर्गृहीतवान् रामः
कस्तस्मादधिको वर्णिक् ॥३२॥⁸ सुमनोमरपरिक-
20. रिता जयति धीरामकोतिकल्पलता ॥ यदुपरि परिमलसुब्धा विलुठति
वाग्देवताभृंगी ॥३३॥⁹ उद्वं चद्वागीशप्रवरकविराजार्णव¹⁰जनिः प्रशस्ति-
धीरेया सुललितपद्म्यासमुभगा ॥ स्फुरद्वाक्कृतप्रकटितरसा राममुर-
जिन्मनःकासारेस्मि-
21. न(न्)तिमहति हंसीव रमतां(ताम्) ॥३४॥¹¹ यासौ श्लोलेषुपुत्री नर-
हरिचरणांभोज¹²लब्धप्रसादा लक्ष्मी धीरामसूनोरतिविततमहाराज्यभारे
नियुक्ता । प्रासादारामवापीप्रभृतिबहुतपो(रो)वपु¹³धर्मकनिष्ठा
22. प्रासावं मत्स्यपुर्या(याँ)¹⁴ विललितमकरोद्गामनारायणे सा । [।*]३५॥¹⁵
देवाचर्चासु¹⁶ तपसु राज्यविधिबु¹⁷ प्रासावकायैवहो लक्ष्म्या¹⁸स्तम्भ-
नसोवधानमचलं¹⁹ यत्ते मनःस्थितमय(यम्) । य-

1. Metre, *Śardulavikrīḍita*.

2. Bühler, योगः स पर एव यज्ञ-वुधारे — — रिब्दिजो यो द्वारः पशुव — —
रि — — — . Khare, यागः संपद एव यज्ञवसुधा रेवाय तीरे द्विजो योद्धारः
पशुवद्धतानरिभटान्².

3. Bühler, — — — — यन् , Khare, °स्वा बहु — — टान् .

4. „ शूर°.

5. Bühler, हविरिवं.

6. „ °नहोषी°.

7. Metre, *Śardulavikrīḍita*. For a similar idea see *Devīsāṅgha*, I.25.

8. „ *Anuṣṭubh*.

9. Metre, *Ārya*.

10. Bühler, °जार्णव°.

11. „ *Sikharinī*.

12. „ नवहरिवर — — .

13. „ °तपोदप°.

14. „ °पुर्या°.

15. „ *Sragdhara*.

16. „ देवाचर्चासु.

17. Bühler, राज्यविधिबु.

18. „ लक्ष्मी°.

19. „ °स्तम्भनसोवधा — — — .

23. द्वा स्त्री(?) नरकेसरिप्रभुपद¹प्राप्तप्रसादस्फुरत्तारस्फारपर²प्रकाशखचिते³
चित्तेन⁴ चित्रोयते ॥३६॥ [। *]⁵ देवभोगकृते वत्तं ग्रामावि हरतो हठात् ॥
अपि कल्पशतैः पुंसो नरकान्नास्ति
24. निष्कृतिः ॥३७॥⁶ प्रौढस्यागे स रामो नयविनयविदामग्रगण्यस्त राम(मः)⁷
शौर्यस्वामी स रामो हरपवकमलध्यानधीरः स रामः ॥ सङ्गाधीश⁸स्त
राम× कविजनवचसां⁹ स्तुत्य एकः स रामस्तत्त्व(स्व)ज्ञानी¹⁰ स रामो नि-¹¹
25. जकुलसरसीराजहंसः स रामः ॥३८॥¹² रामः षट्कंगोष्ठ्यां¹³ विहरति
कवितास्थेषु¹⁴ राम× कलावित्केल्यां(हया)मास्ते¹⁵ स रामः समरभर-
कथालापलीलासु रामः ॥ रामः संगीतचारुध्वनिषु¹⁶ नटन-
26. ¹⁷टीबालगोपालखेले रामो रामस्त रामस्त्रिजगति सुमहान् कोयमद्वैतवादः
॥३९॥¹⁸ स्फारयन्ती भृह रामनारायणपदप्रभाः । जाग्रह्वीष पुनात्वेषा
प्रशस्तिर्भुवनत्रयं(यम्) ॥४०॥¹⁹

-
1. Bühler, नरके स पिप्रतु पदं. 2. Bühler, °स्फुरत्ता — — — पुर°.
3. The last two letters were left out by mistake and after inserting the *bāhupada* mark indicating the place of the missing letters were added above the line.
4. Bühler, चित्तेन. 5. Metre, *Śardūlavikrīḍita*.
6. Metre, *Anuṣṭubh*. 7. Bühler, रामो.
8. Bühler, लङ्गाधीश°.
9. „ कविस्तवचसां.
10. „ तत्त्वज्ञानी.
11. According to Bühler, line 24 ends with रामो and the next line begins with [नि], but the stroke for नि is quite clear in the facsimile at the end of line 24.
12. Metre, *Sragdhara*. 13. Bühler, षट्कंगोष्ठ्यां.
14. Bühler : कवितास्थेषु. 15. „ केल्या — — .
16. „ संगीतरा-ध्वनिषु — — .
17. Last three letters of the last and the first letter of this line were left undeciphered by Bühler.
18. Metre, *Sragdhara*. 19. Metre, *Anuṣṭubh*.

27. स्वस्ति¹ श्री² सकु³ ११६२ सावंरी संवत्सरे⁴ । कार्तिक शुद्ध⁵ व १०
 देवभोगा⁶ दत्तु ग्राम⁷ १ बांधेगांवा⁸ । मले: २ घाणे ३ वाग्देवताभट्ट⁹
 प्रसस्तिकर्ता ॥¹⁰

× × × ×

(Three short lines at bottom right)

¹¹विताणी नोवरा जोड्या रेमेयपू(?)तु प्रसस्ति¹² कं

-
1. Bühler has left it undeciphered.
 2. „ and Khare, श्री.
 3. Khare, सकू.
 4. Bühler, संवत्सरे.
 5. „ शुद्ध°.
 6. „ देवभोगा.
 7. „ - दत्तु - - .
 8. „ भडेनं गा ; Khare, बांधे गावा.
 9. „ वाग्देवता - - ; Khare, वाग्देवताभट्ट.
 10. „ प्रसस्ति - - ; Khare, प्रशस्तिकर्ता ; Tulpule : प्रशस्तिकर्ता.
 11. Of this portion Bühler could read only two letters, viz., जा या, Khare read it as follows: + + + जाड्या च मया स + + तु प्रसस्ति. Tulpule was the first to read this portion completely.
 12. Tulpule, प्रशस्ति,

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ERRATA

<i>Pages</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
3	6	and as the	and the
3	18	portion	protion
10	20	repulsed	repulsed
11	13	Hēmādiri	Hēmardi
13n.3	4	the	that
14	14	Khōlēśa	Khloēśa
16	2	had	had had
20	20	between	betbeen
30	19	[स्माद्वा]सु	[स्माद्]सु
31	5	*रुंधती	*रुवती
39	10	Sēmañ	Sēma
39n.6	1	larjjaratvam	jarijaratvam
40	25	sprinkled	sprinked
42	1	सप्यः	सप्यः
42	13	र्विश्चालंकुति	र्विश्चालकुति
48	10	सद्वैद्यो	सद्वैद्यो



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